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INFLUENCE OF THE HEBREW FAITH AND INSTITUTIONS ON THE HEBREW CHARACTER.

THERE seems of late to have been a tendency to undervalue the revelations and institutions of which a record is found in the Old Testament. It is with reference to this feeling, that in the following remarks we shall endeavor to show their influence on the Hebrew character. If it be right to judge of a tree by its fruit, the more we look into the Jewish institutions and their influence, especially if we compare them with the influence of any Heathen systems, the higher will be the estimate we shall put on their worth.

It ought however at the outset to be remarked, that there was nothing in the situation of the Jews, apart from their institutions, peculiarly favorable to the growth of virtue amongst them; but rather the reverse. Their ancestor, Abraham, was the patriarchal head of a pastoral tribe, which probably differed little (so wonderfully have ancient manners in those regions been preserved,) from the tribes of Bedouins which now visit the Euphrates, or pitch their tents in the desert. After a few generations his descendants emigrated to Egypt, and there were enslaved under the worst form of bondage; and, as their history in the wilderness shows, they did

not escape any of the weakness, the timidity, the depression and almost prostration of character which is always caused by slavery, nor did they any more escape the contamination of the superstitions of their Egyptian masters. Whatever slavery can do to break down the man—to break down all hope of progress in the individual or the people, it had done for the Jews during their centuries of bondage. When they entered Canaan, it was to be surrounded by tribes and nations addicted to the worst superstitions and idolatries, and to many of the worst vices of which history gives account. They were repeatedly overrun by conquest, and were all the time subject to the influence which one people exerts on another. There was nothing in which they had any advantage, except in their religious faith and institutions. If then we find among the Jews virtues such as we do not find amongst any other people of antiquity, and a value set on those virtues which we find no where else, we must attribute it mainly to the influence of their religious institutions. It is thus that we get the best idea of the value of those institutions.

Again, we judge of a nation by the character which it requires and honors in its great men. There is no more certain sign that a people is corrupt, than that its great and honored men are corrupt. Now among the Jews it was remarkably the case, that their greatest men were distinguished for their virtues. We do not mean to say that they were free from great defects of character, nor that among their rulers and chief men there were not many sunk in the worst vices; but that their great men were honored because of their virtues.

And now remembering the condition of the Hebrews, the barbarous age in which they lived and the barbarous and corrupt nations which surrounded them, let us look at some of those examples which will show how much the Hebrew character, however corrupt it may have been, was far beyond that of the Heathen world of antiquity.

We find in the history of the Jews—if we compare them with the people of antiquity—an unusual degree of *magnanimity*, of unselfish, generous consideration, in their intercourse with each other. Eastern history is almost barren of this virtue; and though there are many examples of it in Greek and Roman history, we

shall find, in proportion to the fulness and extent of their history, that it abounds far more among the Jews. And this can scarcely be attributed to any thing but their better institutions, and especially their more elevated faith in God. Faith in the goodness and justice of an overruling Providence has done more than any thing else to promote kindness and justice from man towards man. When man ceases to look up with reverential awe to an overruling Providence, he sees no being in the universe of so much importance as himself, his natural sentiments of justice and kindness, not enforced by the idea of a God who shall judge and punish his unkindness and his cruelty, become enfeebled, and selfishness crowds out the idea of brotherhood.

When we remember how in Eastern countries the deadliest enemies of rulers have always been found among their own kindred, and how even in the building of Rome the hands of one brother were embued in the blood of the other, there is something very pleasing in the intercourse between Abraham and Lot, who was his nephew. We here go back indeed to a period prior to the Mosaic institutions, but when the great truths embodied in those institutions were acknowledged in the family of the patriarchs. The flocks and herds of both these chiefs—for such they were—had increased till the land could no longer bear them, and a strife arose between the herdsmen of Abraham and those of Lot. What was the course which Abraham took? Did he according to the custom of his age, and alas! of our own, decide their claim to the soil by battle and blood? or did he think that nothing was to be considered but possessions and power? Not at all. Abraham said to Lot, "Let there be no strife between me and thee, and my herdsmen and thy herdsmen, for we are brethren." Let us observe the reason. 'For we are *brethren*.' In his view, something more was to be lost by strife than a mere title to the soil. There was something in this moral view of contention altogether beyond the rude age in which every difficulty was decided by the sword; and beyond ours too, when for the sake of a few acres, more or less, nations are plunged into war, and the bonds of amity broken and every fierce and fiendish passion let loose. And Abraham took Lot to one of the summits that overlooked the land, and commanded him to choose for himself all at the left, or the right. And Lot lifted up

his eyes and beheld all the plain of Jordan well-watered every where, like the land of Egypt, like the garden of God. And this Lot chose, and here pitched his tent. Here, certainly, were the manifestations in Abraham of a large and generous nature.

Another incident connected with Lot shows the same character. The five cities of the Plain and the region where Lot dwelt had been subject for some time to a king from the borders of Persia. They finally rebelled. But Chedorlaomer with three confederate kings again, and successfully, attempted to subdue them. In a battle the cities were defeated, and afterwards plundered; and among others, Lot with all his possessions was carried away captive by the invaders. As soon as Abraham heard of it from one of the fugitives, he armed those of his own household or tribe, to the number of three hundred and eighteen, and pursued the conquerors. Coming up with them in the night, when they were encumbered with spoil and in the disorder and insecurity of a return from a successful inroad, he attacked them and gained a complete victory, and recovered all their plunder and prisoners. All this was in accordance with the spirit of the time. But that which followed was not in accordance with the spirit of an age when every prisoner was put to death or held as a slave, and all plunder became the property of the plunderer. On his return the kings of Sodom and of Salem, whose territories had been overrun, came out to meet him, hoping probably to make some compromise. "And the king of Sodom said unto Abram, Give me the persons, and take thou all the goods to thyself. But Abram said to the king of Sodom, I have lifted up my hand to the Most High God that I will not take from a thread even to a shoe latchet—that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich; save only that which the young men have eaten and the portion of the men"—his confederates—"that went with him, Aner, Eschol and Mamre, let them take their portion." He had pursued the invaders of his friends, not for pay, or plunder, or prisoners, but to deliver the enslaved and to right the wronged, and he would not tarnish an act like this by receiving any personal advantage from it.

The life of David is full of examples of a similar kind. Did we read of David for the first time in any book but the Bible, we should

regard him as one of the most wonderful men of whom history speaks. He started from the shepherd's tent, and died at the head of an empire which reached from the Mediterranean to the Euphrates. He found Israel a few loosely compacted tribes, discouraged by defeat and overrun by conquerors; he built it up into one of the most powerful Eastern monarchies. Till his old age, when he sunk for a time into the habits and some of the vices of Oriental rulers, every turn exhibits some new and wonderful feature of character. Minstrel and bard, he knew how to charm down the fierce and gloomy spirit of Saul; the fond and tender friend; the heroic and fearless champion; the patriot; while a hunted warrior knowing how to attract and control the boldest spirits of the time; a wise lawgiver; a conqueror; yet mingling the highest devotion with the rude warlike qualities of his age, as the mildest sunset light mingles with the black and drifting masses of the thunder-cloud; if guilty of crime, by a word of rebuke brought to himself and humbled like a child in deepest penitence; in camps and wars retiring apart to commune with God in the silence of his soul, and pouring forth those unpremeditated hymns, which are chanted now in all the churches of Christendom as the best models of a sublime devotion;—what man of history shall we place before him in various and wonderful endowments. But here we can refer but to one or two things to illustrate the point under consideration.

The story is often told of one who stands preeminent in the history of chivalry, that being wounded and some one bringing him water, he turned round and seeing a common soldier wounded and faint and dying, he took the draught from his own lips and gave it to him. It was a beautiful act. There is an act in the life of David of a similar nature. While he was lying in the cave of Adullam, near his home, persecuted by Saul, beleaguered by the Philistines and an outcast from his country, the wish came over his spirit to drink of the water of his own, sweet, native spring in Bethlehem. Scarcely was the wish expressed, when three of his chief captains left him and broke through the ranks of the enemy and procured the water of the spring for which he had pined. But when it was brought, he could not taste it. It had been purchased at too great a price. It was too precious and too sacred. "Shall

"I drink," are his words, "the blood of these men that have put their lives in jeopardy,—for with the jeopardy of their lives they brought it." It had become sacred as a symbol of their devotion, and as the only fitting use for it, he poured it out as a sacrifice to the Lord.

During the time that Saul was in his jealousy pursuing him for the purpose of destroying him, his life was twice at the mercy of David. Saul had pursued David and his followers to the wilderness of Engedi. While here, the king went to rest in a cave within whose capacious sides David and his companions were hid. His friends urged him to take the life of his remorseless enemy. But David rebuked them and said, "The Lord forbid that I should stretch forth my hand against the Lord's anointed." He however cut a piece from his robe, that he might prove to Saul the injustice of his suspicions, and after he left the cave, David followed him and showed him, that while he slept he had stood at his side and yet suffered him to depart unharmed. And Saul was overcome, "and lifted up his voice and wept, and said, Thou art more righteous than I, for thou hast rewarded me good while I have rewarded thee evil." And again, when the jealousy and hate of Saul were kindled and he was pursuing the life of David, David with a single follower penetrated by night into the unguarded camp, and as he lay sleeping amidst his followers, took his spear and water-cruise from his bed's head, and though urged to slay him by his unhesitating follower, left him unharmed.

Where among the warriors of antiquity do we find a magnanimity and generosity like this? Cæsar wept indeed over the fate of Pompey; but it was not till he had destroyed his power, and he had been wounded on the beach of Egypt and his dismembered head was brought to the victor.

And it is to be observed that the sacred writers, in narrating acts like these, in no instance lavish terms of praise upon them, as if they were peculiar and not to be expected. They simply record the fact as a part of history, leaving to the reader to censure or honor.

Again, in the history of the Jews, the *affections* occupy a place, such as they do in the history of no Heathen people of the ancient world. And this arose in part from their social institutions, and in

part from the influence of religion, which gave a more spiritual and sacred character to the affections.

In all ancient history there is nothing which can be compared with the account of Joseph and his brethren in Egypt,—an account so touching that even Voltaire said he could never read it without tears. His brethren, jealous of the affection of their father for Joseph, had done what the whole history of the East might furnish examples of—sold him into slavery. But this had not destroyed their remorse, nor extinguished his affection. Many years passed and they came to Egypt, and after ascertaining by a long trial their feelings, he discloses himself. How touching is the scene. When he could no longer restrain himself—so did he pine for their love—he sent out all but his brethren and made himself known to them. “And he wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence. And Joseph said to his brethren, Come near to me, I pray you; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.”

Take, again, the case of Ruth. There is nothing like it in the literature of the Heathen world. But the thing which ought chiefly to be observed is this,—that it shows a high state of the moral feelings and a high estimate set on the affections, when the history of a people takes cognizance of the affections. The virtues or the vices of a people appear in its literature. When history stoops to record the trials of the affections in humble scenes, we may be sure that the state of society is such that many can sympathize with the narration. When we consider this, what a beautiful light does it throw on the condition and domestic character of the Jews at that early time. The self-denying, self-forgetting affections of Ruth give a new meaning to her words, when she is about to leave her native land to accompany her mother-in-law, that she may in her poverty be her support and comfort. “And Ruth said, Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge;

thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me."

The friendship of David and Jonathan furnishes another illustration of the same topic. Not that there have not always been friendships where there have been men, but that relation is always modified by other influences. It is almost needless to recall how close and long-continued this friendship was,—the more remarkable because they were in a manner rivals for the Hebrew throne; nor how it survived the death of Jonathan and reached to his children. We refer to it mainly for the purpose of placing it side by side with one of the most celebrated passages of the Iliad—the lamentation of Achilles over the dead body of Patroclus. In the case of the Greek it seems to be a kind of physical grief, instead of, as it is with David, the mourning of the tenderest affections. When Achilles, heard of the death of his friend,

A sudden horror shot through all the chief,
And wrapt his senses in a cloud of grief.
Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head.
His purple garments and his golden hairs,
Those he deforms with dust and these he tears :
On the hard soil his groaning breast he threw,
And rolled and grovelled, as to earth he grew.
The virgin captives, with disordered charms,
(Won by his own or by Patroclus' arms,)
Rushed from the tents with cries; and gathering round,
Beat their white breasts, and fainted on the ground.
While Nestor's son sustains a manlier part,
And mourns the warrior with a warrior's heart,
Hangs on his arm, amidst his frantic woe,
And oft prevents the meditated blow.

It is scarcely possible to feel any sympathy with this. But the lamentation of David on the death of Saul and Jonathan penetrates to every heart and reveals all the tenderness of the soul. "And David lamented with this lamentation over Saul and over Jonathan his son. The beauty of Israel is slain upon thy high places: how are the mighty fallen! Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings:

for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. They were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet and other delights, who put on ornaments of gold on your apparel. How are the mighty fallen in the midst of the battle! Oh Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

So with *patriotism*. This was the great and crowning and all-absorbing, and almost sole, virtue among the Greeks and Romans. Yet there were as signal examples of it among the Jews, and with them it took a sacred character and was in some degree elevated and hallowed by religion. We need only refer to many among the Judges; to Esther, and to Judith; and to the whole race of Prophets, for their political influence was hardly less important than their religious. The history of the Maccabean family is a history of patriotism so connected with religious faith, that even war is made to lose something of its horrors, from the character and purpose of those who were engaged in it. Judas, when his country was overrun by merciless conquerors and oppressors, had with thousands to do battle with tens of thousands. But he infused into his countrymen the spirit of martyrs. He exhorted them not to fear the multitude of the Heathen who came wrongfully against them. "They," he said, "trust in their weapons and boldness; but our confidence is in Almighty God, who at a beck can cast down both them that come against us and also all the world." Thus he made them, we are told, bold and ready to die for their laws and their country. The immense and disciplined army of the foe is described,—their glittering armor, the furious beasts, the preparations of chains to carry away slaves,—and on the other hand, the small band of Jews defending their homes and sanctuary, and spending the time previous to the battle in reading the book of the Law and in prayer. How sublime and affecting

the different manner of the two people in making the attack. "Then Nicanor and they that were with him came forward with trumpets and songs ; but Judas and his company encountered their enemies with invocation and prayer ; so that fighting with their hands and praying to God with their hearts, they were greatly cheered."

Perhaps the life of Moses ought not to be spoken of in this connexion, but in his service of his country there was a wonderful self-forgetfulness. At the outset he shrunk from the high office for which he had been raised up, because of his self-distrust. And he took care that neither he, nor any of his own family, should derive any worldly advantage from his situation. He had children and grand-children, but they seem never to have received the smallest office of trust and power. He was permitted to see, but not to enter, the Promised Land. His death was like his life. And as if to prevent any peculiar honor being showed to his burial-place, it was left unknown. He died in Moab, "but no man knoweth of his sepulchre."

When he, who from the scourge of wrong
Aroused the Hebrew tribes to fly,
Saw the fair region promised long,
And bowed him on the hills to die,
God made his grave, to men unknown,
Where Moab's rocks a vale enclose,
And laid the aged seer alone,
To slumber there in long repose.

In what sad but sublime strains are the Hebrew's pining for his native land and his religious feelings mingled together, in the lament of the captive tribes. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song ; and they that wasted our land required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land ? If I forget thee, oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy." This union of patriotism with the religious sentiment has made it

lasting. And it burns in the soul of the Hebrew now, as it did when his forefathers sat by the rivers of Babylon and wept for the desolation of Zion.

Again, we find among the Jews a *religious devotion*, a spiritual worship, such as we find among no other people of antiquity. How full are the Jewish Scriptures of the sublimest spirit of devotion. The hymns of Moses, the psalms of Asaph and David, the book of Job, the devout aspirations of the Prophets—we find nothing resembling them in Heathen antiquity. Amongst the Heathens a spiritual worship was wanting. Their worship was not a thing of the spirit, but of form. It was confined to games, festivals, offerings and gifts hung about the temples, and it was by these forms, and not by a virtuous life, that they hoped to secure the favor and avert the displeasure of their deities. Nor could it be otherwise. There was no room for devotion—for a pure spiritual worship, when their gods were such as Venus and Mars, Apollo and Neptune and Mercury and Jupiter, when according to the popular faith theft and war and licentiousness had their deities, who ranked amongst the chief of the gods of Olympus, and whose favor was to be secured, not by practising the virtues which they were supposed to hold in contempt, but rather by offering that highest homage, imitation. The Jews were indeed forgetful of God, and their annals are black with corruptions. But still amongst them were multitudes of devout and holy men, whose souls echoed back the strains of the Psalmist and the Prophets. In this they were in advance of all the world. For this, if for nothing else, their history is one of deepest interest. What triumphs of art, what conquests in arms, are to be for a moment compared with the awakening and right direction of the religious sentiment?

The last and most striking feature to which we shall refer in the character of the Jews, was their *sensibility to moral rebuke*. By this it is not meant that they were far from great vices and corruptions, nor that among other people might not be found eminent virtues; but, even when they did not obey it, there was a sensibility of conscience among them such as we find among no other people of antiquity. As an illustration of this we need but recall to mind the lives of the Patriarchs and of Moses, the quick penitence of Aaron, the confession of Samuel, the bitter remorse of David, and

finally all the Prophets, whose words, whether they be a sad wail over the degeneracy of their countrymen, or a denunciation of their vices, or an exhortation to reform, all turn around the idea of duty, moral obligation, accountability to God. No matter how corrupt they might be, as far down as the Old Testament brings their history, their hopes and their fears, their prosperity and their reverses revolved around this idea of moral obligation. They perpetually violated it—they often tried to evade it, but they always recognised its existence as the first and great law. Now among the Heathen nations of antiquity we find comparatively nothing of this. We find speculations half philosophical, half poetical, on the nature and nobleness of virtue, and satires on reigning vices. But it was as a secondary thing. The sentiment of moral obligation, in its high all-embracing sense, seems hardly to have been awakened in them. Striking exceptions we know there were to this—Plato in his imaginary republic and laws makes justice the foundation and life of the commonwealth—but here we speak of the general tone of their literature, laws, history, biography, philosophy. The only place where it appears to be viewed as of authority was in the duty of patriotism—of fidelity to the interests of one's country, and here it was so warped and corrupted that, while it recognised the existence of a right and a wrong, it made the standard of right, national utility and glory. The great characteristic of the Jews, on the other hand, was the recognition of a stern unyielding moral obligation, reaching to all human actions—not to be changed by the caprices or momentary interests of men, and reaching up from the human soul to God the righteous Judge, the Approver of all right and the Avenger of all wrong.

And this fundamental difference is easily accounted for. The Heathen religions were almost entirely, both in theory and practice, separated from morals. The religious sentiment was disconnected from the moral sentiment. Their religions did not require virtue in order to secure the favor of God, and afforded no sanctions to enforce the practice of virtue. How indeed could they, when their very Gods were guilty of every crime, and the grossest vices were under the patronage of especial deities. Thus virtue, cast out from the heavens, found to enforce it only earthly motives—convenience, pleasure, utility ; and the sentiment of moral obligation, as if

this instinct had been destroyed, was hardly recognised as a principle having any authority. But with the Jews, their Law, their institutions, and all the revelations made to them were based on the idea of moral accountability to God, the righteous Judge. And though, as with the Christian world, they always fell below their duty, and were often for long intervals rebellious and faithless, we nevertheless through the whole of the Old Testament history see the power of this principle, and the sensibility, even when they did not repent, of the Jews to moral rebuke. Their institutions fostered this sentiment. And when Christ came, the revelations of Divine truth which he made had for their great object the still higher developement of the same sentiment, till it should, finally, entirely rule in and over the man. It is owing, more than to any thing else, to this higher developement of the feeling of moral obligation—of accountability to a righteous God, that modern civilization is of a more elevated and permanent character than that of the ancient world. As far as it exists actively, it connects civilization with the everlasting laws of God, and gives to it something of their perpetuity. As far as it is built up on the idea of right, it has a principle in it which is vital and indestructible.

Of course we are uttering no eulogium on the Jews as a people. Far from it. From the beginning they were hard and stiff-necked and rebellious and unworthy. Their apostacies, their corruptions, their vices are recorded, and the record is black with them. But through all this blackness of darkness shine many examples of highest virtue and holiness. We find among them virtues held in honor of which the most polished nations of antiquity hardly took any account, and which were least of all regarded by the people of the East who surrounded them. We find too a higher principle of action recognized, when its authority was disobeyed. We find that there existed amongst them the sublimest ideas of God—ideas whose very existence implies in those who entertained them a high moral and religious spirit—ideas so elevated, that when we would express our highest conceptions of Deity, we find no language better fitted for our use than that employed by devout Hebrews of old. We find a religion whose great object was to enforce the practice of duty—obedience to conscience and God, in heart and in life. And throughout their history, even in the darkest times, when the

Prophet in his cave despaired, we find multitudes of devout and holy men, who lived near to God and sought his will. And these things are to be traced not to any advantage of position, but to those institutions which God established for their government. In these results we see the proper fruits of their institutions, and the contemplation of these fruits will give us more just ideas of the value of the Jewish dispensation. E. P.

STANISLAUS OF POLAND.

AN EXTRACT FROM AN UNPUBLISHED BOOK.

WE cannot in this connection omit a slight sketch of the character of Stanislaus, king of Poland. He was the son of a Polish nobleman, and at an early age was sent ambassador, in the year 1704, by the assembly of Warsaw to Charles XII of Sweden, who had conquered Poland. The monarch became wholly captivated with the frankness and sincerity of his deportment, and so much charmed by the peculiar sweetness and dignity of his countenance and manners, that he offered him the crown of Poland. It was not till Stanislaus had well considered the results and the influences that his acceptance might have upon the welfare of the nation, that he yielded to the proposition, and was proclaimed king. In 1709 Charles being defeated by Peter the Great, Stanislaus was compelled to quit Poland. He took refuge in Alsace, where he was protected by the "graceless" Regent (Duke of Orleans.) Augustus, who had ascended the throne of Poland, complained to the Regent, and even sent an envoy to demand the withdrawal of his protection. The Regent, who was sometimes generous, nobly replied, "France has always been the asylum of unfortunate princes."

Stanislaus lived contented in this obscurity, devoting himself to science and philosophy, and deeply engaged in the education of his daughter, who gave the bright promise of his own virtues. He one day, after having quietly pursued his usual course of instruction, said caressingly to her, "My dear child, we have found it easy to bear misfortune, it has not robbed us of any thing that deserved the name of happiness; but a new trial awaits us, we must now learn

to bear prosperity with equal composure." "O heavens," she exclaimed, "you are then restored to the throne of Poland." "No, my child," he replied, "it is not that; *you* are chosen to be Queen of France." Maria Leckinsky had shared his exile and his wanderings, and had found repose in this quiet home; with filial duty she had remained constant by his side, though her beauty and gentleness had attracted admirers. The Duke of Bourbon, then Regent and successor to the Duke of Orleans, had selected her for the wife of Louis XV, not doubting that one raised from exile and poverty would be wholly subservient to his views. Fleury, the favorite confessor and instructor of the king, approved the choice, and in 1725 the marriage took place.

Upon the death of king Augustus, Stanislaus, invited by a large party, returned to Poland. But a new competitor appeared in the young Elector of Saxony, who, supported by the Empress of Russia, was chosen king in opposition to the majority. Once more Stanislaus was obliged to quit Poland, and wander in disguise, a price being set upon his head by the Russians. In 1736 peace was concluded between this nation and the French, and Louis XV stipulated that his father-in-law should be invested with the empty title of king of Poland and Lithuania, and be put in the peaceable possession of the Duchies of Lorraine and Bar; and that after the death of Stanislaus, they should be united to the crown of France. From this time he led a life conformed to his taste, and his subjects found all the virtues of their ancient sovereigns revived in him. He made useful establishments, founded colleges, and built hospitals. Few men have left behind them more records of active benevolence. In his youth he had accustomed himself to fatigue, and rejected those luxuries which often become habitual to men in high rank. He lay on a hard mattress, and waited on himself. He was extremely temperate, even to abstemiousness, self-denying, gentle, affable, compassionate and affectionate. Though literary, he never suffered books to interfere with active duties. His revenues were small, but he required so little for himself and for the purposes of ostentation, that he was enabled to deposit large sums of money with the magistrates, for the purpose of purchasing grain when it was abundant, to be reserved for the poor, and sold at a moderate price when it should become scarce. Eighteen thousand crowns

of this money are said to be still increasing, and the good effects to be still felt.* We cannot but revert to Louis XIV, surrounded by the men of his "glorious age," poring over grain and studying in the splendid halls of Versailles how he should best and most effectually deceive the famishing multitude into submission.

Stanislaus took pleasure in encouraging the fine arts. A young painter offered him a picture which the courtiers criticised severely. The Prince immediately pointed out the beauties of the performance, purchased the picture, and when the young man retired turned to the critics and said, "Do ye not see, gentlemen, that this poor man must provide for his family by his profession? If you discourage and dishearten him, he is undone."

He wrote several works on philosophy, politics, and morality, which were collected and published in France under the title of "*Œuvres du Philosophe Bienfaisant*." In one of them he draws the picture of a philosopher which his subjects applied to himself.

"The true philosopher ought to be free from prejudices, and to know the value of reason: he ought neither to think the higher ranks of life of more value than they are, nor to treat the lower orders of mankind with greater contempt than they deserve: he ought to enjoy pleasures without being a slave to them, riches without being attached to them, honors without pride or vanity: he ought to support disgraces without either fearing or courting them: he ought to reckon what he possesses sufficient for him, and regard what he has not as useless: he ought to be equal in every fortune, always tranquil, even gay: he ought to love order, and to observe it in all his actions: he ought to be severe to himself, but indulgent to others: he ought to be frank and ingenuous without rudeness, polite without falsehood, complaisant without baseness: he ought to have the courage to disregard every kind of glory (accruing from his own success,) and to reckon even philosophy itself as nothing."

In this short sentence we see all the elements of greatness and goodness. But one trait he has omitted, perhaps the most difficult to practise, for a mind filled with the importance of its object and a just sense of the short period human life affords for its accomplishment; we mean the due proportion of labour and rest. He was in the habit of greatly encroaching on the hours of sleep, and often continued writing or reading till exhausted nature asserted its rights. On one of these occasions, when sleep could no longer be

* *Encyclopedie Historique*.

resisted, his night-gown took fire, and before it could be extinguished he was severely burnt. From this accident he never recovered, but died on the 23d of February 1766. When on his death bed, one of the courtiers requested some directions as to his funeral obsequies. He replied with a smile, "You are welcome to what you can keep with you. I care not where nor how the worthless dust is deposited. God will take care of the soul." H. F. L.

SPIRITUAL EXISTENCES.

A SERMON, BY REV. JOHN H. MORISON.

GENESIS XXVIII. 12, 16, 17. And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven, and, behold, the angels of God ascending and descending on it. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

WE read the common history of the world and perceive only what may meet the eye. Men and physical agents are the sole actors that come before us, and if in the mighty stream of events we sometimes feel that there must be higher powers,—an infinite presence to control and direct, still we cannot see it. Men come and go, nations rise and fall through the darkness or light of centuries, and all seem encompassed and urged forward by some blind and mysterious fate. We open the Scriptures, and there at once a new order of agencies appears. The hand of God and spiritual beings are every where mingling with men, leaving them free, but superintending all human affairs. Now the question often arises, whether these beings in their connection with man are always present, or whether they were confined to the age and the men of whom we read in the Scriptures?

It is difficult I know to conceive of such beings in the midst of us. We live the life of the senses, and forget that there can be any other than material existences around us. God acts on us so much through matter, that we forget that spiritual beings may also be employed as his ministers. Once in many centuries the curtain is

withdrawn, and man permitted to look in as with a new sense and behold something of the mysteries of the spiritual world. With such types and shadows as human language and human experience may supply he unfolds the vision to others. Some doubt, some believe for a season ; but most learn to regard it as something which *has* been, and its seemingly miraculous character throws it out of the pale of human interests. It is to us as if when the opening veil were closed upon the prophet's eye, all the spiritual realities which he saw were struck out of being or banished from the world. Angels, the unseen ministers and retributions of God, the Divine presence itself, like sunset clouds, shine for a moment upon the inspired beholder, and then not only vanish away from human sight, but go off into some remote part of the universe. But is this wise ? Is it true ? Is it not more consistent with reason, to suppose that the visions which appeared to Jacob as he went out from his father, to Moses in the plain of Midian, and above all to the disciples on the mountain of transfiguration, were but momentary and partial exhibitions of that spiritual world which is always around us ? The revelation was given to be placed on record not merely as a memento of what is past, but as a perpetual memorial of what is—a lasting token of the spiritual aid and presence which are always near. I cannot think of spiritual beings as gathered together in one innumerable army at the centre of the universe, from which once in a thousand years a solitary angel or a little band of heavenly creatures should come off in their far wanderings to visit for a time this speck of earth, to strengthen a single man, and then withdraw ; still less can I think of God as concentrating himself within any space, and thence pouring out in floods the light of his infinite intelligence, and permitting us to enjoy only a single intermittent reflected ray once or twice in a hundred generations. His light is always with us, and here as much as anywhere is the centre of his being. The same mysterious influences of which momentary glimpses have been vouchsafed to Prophets are at all times in the midst of us. The righteous retributions of God are every hour passing to and fro over the earth. The messengers of his mercy are always active. His angels now, not less than when the Patriarch slept upon the plains of Syria, are ascending and descending, and God, though we know it not, is present now not less than

then. This life in the senses is but a dark and narrow existence, encompassed, like the dull and heavy earth in the sunbeams, by an atmosphere of spiritual light. Wherever we go, we are surrounded by unseen spirits. Every place may be to us the house of God and the gate of heaven. We seem to ourselves alone ; we lie down in sadness on the stony pillow of trial ; the land seems naked, and the heavens silent and void : but God is with us, though we know it not, and angels, ascending and descending, are carrying through for us his wise and merciful designs.

Is there anything improbable in this ? All the most important influences that are at work even upon matter are beyond the cognizance of the senses. We see only results—the plant that is formed—the body that contains the mind ; we see that changes take place, that things grow, and decay ; but in no instance can we discover the cause. The heart does not beat, the plant does not grow, the earth does not turn round, of itself ; there must be some cause. This cause may be an active principle, which God has impressed on matter ; it may be, that intelligent agents are employed by him, or that these infinitely diversified results are brought about by the direct influence of his own will ; but however this may be, the entire world of causes is beyond our knowledge. We know that they exist, that they are the foundation and support of all that we see. Now the fact, that here is a class of agencies in the midst of us—in the grass—the trees—in our heads—our hearts—sending the blood through our veins, cleansing and repairing our wasted organs,—the fact that these agencies are, that they are so intimately connected with us, and yet without any possibility of our detecting what they are, should make us slow to deny the possibility of a world of life and intelligence, of which, as we now are, nothing can be known. If these causes, acting upon matter, acting upon us—producing all the changes that we witness—are yet themselves always veiled from our sight, surely spiritual beings, as intimately connected with our minds as they with our bodies, may exist, and yet we have no knowledge of their nature or presence.

Or, to view the subject in a different aspect, suppose that man had been created without the sense of hearing or of sight. He stands by the waterfall ; the wild magnificence of the surrounding scene, the rainbow softness and repose blended with its energy, the

deep and awful harmony of its tones uttering themselves in the solitude of nature, are there ; but to him all is silence and darkness. He goes out as the gray dawn feebly spreads itself over the east, ray after ray shooting up into the darkness of night, till the whole horizon is glowing and the sun comes forth amid a general burst of song from field and grove. Still to him all is darkness and silence, —no voice, no light, and no intimation that such things are. A tradition there may be, like our traditions from prophets, that to some of his race in distant ages strange revelations respecting these things were made ; but they soon faded out—the light (he supposes) shone but for a day, and ever after a universal blank overshadowed the earth. But suddenly his ears are opened, and unimagined sensations throng upon him. Melodies which seem from heaven—all harmonious sounds of winds and birds and flowing streams—break in upon the silence of centuries. Then his eyes are opened, and a new creation is before him ; earth and sky, with all the changes that pass over them—the approach of morning and evening, of spring and summer—and not less than these, the human face on which are imprinted, like passing lights and shadows, the various emotions of the soul—all these, amid which he has lived from childhood, come out as a new order of being.

Now is it unreasonable to suppose, that a new sense added to what we now have might reveal to us qualities and beings as much brighter than any we now witness as the revelations of sight are brighter than objects of touch ? For example, we now see only effects—the plant, the tree, the man, and the coarse materials out of which they are formed. But why might not a sense be given, to see the causes which we know must exist ? And what a revelation would this be ?—to see all the secret causes that are at work in matter, producing the marvellous revolutions that are now in every living thing taking place upon the earth ? But suppose this faculty so enlarged as to take in the causes that act, not only on matter, but on mind. Might it not be that spiritual influences would be revealed, surrounding us, going through our lives, coming when we least suspect it, like songs and sunbeams upon the blind and deaf, and lingering with a more exquisite beauty and melody around what seem to us the most lonely, dark and disconsolate hours ? Might we not then see, that they who had seemed lost are

still around us ; that Jesus, that the wise and good of all times, who lived and died for man, did not close their ministry with their lives, but are still with unseen counsels helping forward the great purposes of God ?

But without insisting upon what seems to me most consistent with Scripture, and by no means inconsistent with reason,—that we are surrounded by spiritual beings, this much is certain, that God, the soul and centre of all existence, is everywhere present. The Lord is here in the midst of us,—in this place, in every place, act, event, —though we know it not.

But why does he not more distinctly reveal himself ? Why are we not permitted to live in the perpetual consciousness of this wonderful presence, whose manifestations are ever coming out, but which is never itself unveiled ? And if various orders of spiritual beings are round us, why are we not permitted to behold them ? Because our mortal natures would sink down oppressed by the greatness of the vision. We could afterwards take no interest in the society of man or the duties of life. If we could see the different orders of intelligence around us, in glittering ranks filling up the vast perspective of the universe, our minds, awed and overcome, would fall down and pay to them—created beings—the homage which is due only to the Eternal. We are prone now to worship man and the world, but how much more ready should we then be to fall down and worship them ?

And if God appeared to us in all his real majesty, it would overwhelm us with awe. Our devotion now is often cold and careless, but then it would be painfully broken down by the intensity of our emotions. And in like manner, all our faculties would be crushed, and the present purposes of discipline and instruction lost. In nothing is the kindness of God more manifest, than in the care with which he adjusts our circumstances to our wants ; so that our weakness may not be overcome by trials beyond our strength. The plant is not called out from the sheltering earth, till its strength and organs are fitted for the climate to which it shall be introduced. The eye is not opened, till its complex, frail and delicate structure is fitted to bear and to use the light. So in respect to our minds. The intellect is not placed where the first trembling perception of truth would be overpowered and extin-

guished by the insufferable blaze of the Infinite Intelligence. It is mercifully sheltered in its own blindness. It reaches out its faculties little by little, and as through personal effort and experience it gains strength, skill and the habit of self-reliance, new light dawns in upon it, and new efforts are required. Thus through instruments almost as frail as itself it advances from subject to subject, it penetrates the secrets of the universe and the laws of its own being, it dares even to inquire into the nature of spiritual existences and the Supreme Mind. Were it permitted at once to associate with them, it would be overawed and paralysed by the authority of its teachers. It would not dare to think, to reason, to question for itself; but would ask from them with submissive reverence all the knowledge it might need. It could not act with freedom, since their superior intelligence would be constantly revealing to it the littleness and poverty of its greatest and richest thoughts, which would stand out among them like a taper at noonday, whose brightest rays instead of giving light only cast a shadow in the sun.

So also with our moral constitution. Its perceptive faculties are to be quickened by the habit of deciding in doubtful cases, and its active powers strengthened by choosing the right and voluntarily sacrificing to it our selfish interests. But if all the secrets of the spiritual world were before us, there could be no possibility of exercising our moral powers. Interest and duty would be so plainly one, that all the virtues which come through self-sacrifice would be lost. Perfect selfishness would be entirely coincident with perfect rectitude. Who in the presence of the most pure and venerable men would dare openly to perform an act of meanness or crime? And if we saw ourselves surrounded by the august assemblages of heaven—if we had the same consciousness of the Divine presence that we now have of the presence of man—if all the terrible enginery of retribution that belongs to the spiritual world were brought out full and distinct before us, we should sink down appalled at the bare thought of sin. Virtue would no longer be the magnanimous choice of a free, disinterested agent; moral freedom would be annihilated; nothing short of madness would suffer us to do wrong. As the prisoner hemmed in by a double wall of bayonets seems to go forward by the voluntary action of his own limbs, so we, hemmed in on either side by this terrible system of retribution,

while we saw the severe justice of God and superior beings turned upon us, might seem to go forward of our own free will, yet nothing but utter madness would allow us to turn aside. Thus all the purposes of moral, not less than intellectual, discipline would be defeated.

Then the whole sphere of social duties and dependences, with the pleasure and improvement drawn from them, would be swallowed up in the majesty of this higher presence; life and all that pertains to it—its enjoyments and duties, its friendships, distinctions and gains—would seem to us low and tasteless. As when after a long voyage seamen come within sight of home and see upon the shore the faces of their friends, they no longer have eyes, hands or heart for the ship, but every thought is fixed elsewhere; so in this voyage of life if we could see always the world to which we are going—the beings who are there, with all the beauty, intelligence and joy that surround them, we should have no heart or soul for the duties or pleasures that are now before us.

More wisely and more kindly than this has our Father provided for us. He has "wrapt the cloud of infancy around us," which conceals from us the spiritual beings that watch over our ignorance and our weakness. As our faculties gain strength, the cloud retires, wider and wider visions open before us, and when time for maturing has been given, the veil of mortality is entirely withdrawn, and we are permitted to see even as we are seen. Such are the merciful dispensations of Providence in life and in death, revealing what it is needful for us to know and hiding that which is too much for our present strength.

The concealment of objects really with us, but which it is better for us not to see, is by no means confined to the particular subject we are now considering. It runs through the whole discipline of our being; as if the great plan of life had been founded on the maxim, that the best system of instruction conceals from us both in our books and teachers that which is greatly in advance of our present attainments. The child cannot see the fulness of his father's or instructor's mind, or the importance of the duties belonging to the man. He may see enough of their superiority to engage his respect, but not enough to discourage him or to make his own pursuits seem tame. He learns his lessons, plays with his

toys, goes through his mimic shows, without a suspicion that these things are not (what they really are to him) the most important things in the world. If the great distance that separates him from the man were realized, he would be disheartened; and if the full importance of maturer duties were felt, the childish plays and studies through which alone he can become a man would be tasteless, and he would remain always in mind a child with the feelings of a man, instead of growing up through the talk, understanding and thought of a child into the strength and stature of manhood. So in our spiritual advancement we are not permitted to see at once all that is really before us. There must in the healthy mind be some proportion between our attainments and our conceptions of duty. We are always indeed to aim at perfection; but that which seems to us perfect now will at some future period fall vastly below our standard. God in his mercy has not permitted the whole Christian life to lie stretched out before us like one straight, narrow, endless pathway, reaching through the skies—all seen at once, while ages on ages will be needed to pass over it. We can see but short distances; we are enlivened by hope, and drawn forward by a constant succession of new prospects rising one beyond another as we advance. Otherwise our hearts would die within us. Thus what is greatly beyond us is always concealed, or seen as through the darkness of a veil. The child does not understand the man, nor the importance of manly pursuits. The great interests which occupy the world—the business, the laws, the political efforts, the higher studies of man—are to him as much veiled in darkness as are the different orders of spiritual beings to us. As we enter upon a new science or a Christian life, truths which shall one day rise with all the distinctness of living realities, and which now are living, lie before us as dim, unreal, and non-existent as the unseen companies of angels. Now, it is a part of this same plan, that while we enjoy the protection of superior beings, we should not ourselves be conscious of their presence; lest, gazing upon attainments so vastly beyond our own, and seeing the almost endless distance that separates us from them, we should start back appalled, disheartened and overcome.

These are among the reasons why we are not permitted to see all that is round us. Such is the whole order of God's providence.

The little germ is not permitted to push itself forth into the air, till under the earth it has gained strength; the embryo bird is not permitted to burst the shell and see the parent whose watchful kindness is preparing it for life, till its soft materials have gained consistency enough to bear the exposure; the eye is veiled in darkness, till strong enough to endure the light; and the mind, enclosed in a material frame, is screened from the brightness of the spiritual world, until, confirmed by time and effort, it may receive, unharmed, higher revelations, and be admitted to a closer, purer and more exciting intercourse than is here vouchsafed to man.

But though we see them not, God and spiritual beings are with us. Enough through faith, though not by sight, may we know of them, to strengthen our weakness, to encourage us to virtuous effort, to cheer our dark and disconsolate hours. Our spirits are not here alone. In looking back at some future day, we may see that where we seemed most deserted, cut off from the society of man, laying our heads at night-fall in a strange and dreary place upon the hard pillow of trial and sorrow, angels were all the while ascending and descending before us, and the Lord was in the place, though we knew it not. Spiritual beings are with us. There is not the distance we have sometimes supposed between the living and the dead. The soul, as it leaves the body, is not obliged to wing its long, painful, dark and solitary flight through regions of unimagined space, before it can join its kindred spirits. The dying man looks out upon the evening sky, and lo! earth and heaven, the trees upon the summit of the distant hill, the clouds and sunset glow, intermingling each with all, are blended in one sweet and beautiful vision. So at the close of our day life is blended with immortality, the spirits of earth by no uneasy transition are joined with the spirits of heaven, while the great spirit of our Father, like the circling heavens, embraces all within his kind and paternal care. Then shall we see even as we are seen, and mingle, not as strangers, with those who have long watched over us through the darkness, the discouragements, the fears, the dangers, (greatest often when unseen by us,) the joys and sorrows of this mortal life. Then shall we know that the Lord was indeed in this place, and that it was to us "none other but the house of God and the gate of heaven."

MUSINGS.

A holy calm steals o'er my soul,
 And musings sweet, yet solemn, fill
 Each fleeting hour with nameless joys.
 The scenes of life unheeded pass,
 Its cares and joys alike unfelt ;
 E'en labor seems not wearisome,
 While in deep musings tranc'd, I leave
 The outward world, to dwell awhile
 'Mid visions bright that fill my soul.

Whence comes this sweet delirium ?
 This day-dream of my waking sense ?
 It softens every feeling harsh,
 Subdues the passions fierce and wild,
 Soothes every pang that wounds my breast,
 And breathes upon my heart a soft,
 Refining influence, hallowing
 Each thought to vestal purity ;
 And each fair image it creates
 Adorning with transcendant charms,
 It makes existence seem a dream—
 Ideal dreams realities.

And are they dreams, that thus bedeck
 The rough-hewn path of life with flowers
 Of brightest, loveliest hue, and blend
 Fair visions of the pure—the good—
 The beautiful—with all the woes
 And sad experiences of life ?
 Oh ! no—not dreams—not dreams—are they :
 But dawnings, dim and faintly seen,
 From that bright "spirit's land"—our home ;
 Communings with the Holy One,
 The Everlasting and the Good,
 That dwelleth in eternal light.

With bliss full fraught are these day-dreams
 To weary soul,—as beacon-light
 To mariner, when danger lurks
 Around his bark and darkness shrouds
 The face of Heaven ; as welcome as
 The brook to thirsty traveller—

The falling shower to parching earth—
 Or ray of joy to troubled heart.
 Then come! ye heav'nly visitants;
 With me awhile oft deign to dwell.
 Give me pure thoughts, affections warm,
 And aspirations high, for all
 That's noble, fair, and beautiful:
 And cause imagination's fire
 Burn bright within my glowing breast.
 Existence let me dream away,
 In Heaven-sent "musings" fondly rapt.
 And let fair visions round my brow
 The sun-lit wreathes that fancy weaves
 In bands of glorious hue entwine—
 Like halo of ethereal fire;
 And there—till sad reality
 Their lustre dim—they shall remain,
 To shed a brightness on the rough
 And darksome way of life I tread,
 Like sunbeams on a stormy sea.

H. L.

PROPER USE OF THE FACTS OF THE GOSPEL.

THE end of Christian theology is Christian culture—the thorough furnishing of the man of God unto all good works. As the object of a profession specially consecrated to the purpose of religious instruction, it embraces the loftiest aims that human beings can propose,—an acquaintance with the character and will of God and the principles and sanctions of human duty. The deeper the teacher penetrates into divine truth, the more able will he be to cause Christian culture to flourish in his own soul and in the souls of those entrusted to his care. Other things being equal, the most learned divine will be the most successful preacher and pastor. His private labours and public discourses will be most edifying. He will feed the flock with the richest food and most abundantly strengthen their souls with the waters of salvation. He will render the great truths and facts of the Gospel most familiar to his hearers,

and illustrate them by various and extensive learning. He will most easily elevate their devotions and quicken their religious feelings. He will most successfully defend the truth against gainsayers, and cause its light to shine in minds darkened by doubts, and its life-giving energy to be felt in hearts deadened by sin. In a word, he will seek the results of his studies and efforts only in connexion with personal holiness.

These are some of the advantages which the learned theologian possesses over the ignorant pretender. They should be appreciated by those who propose to assume the office of religious teachers; for this age demands scribes well instructed—learned, as well as pious, expositors of the holy oracles. Ignorant zeal will speedily be exposed by the sharp collisions of life, and react upon the cause which it professes to sustain. At no time, probably, was there more pressing need of accomplished theologians than at the present day. A crust of indifference has grown over the minds and hearts of Christians, which can be broken up only by the sword of the spirit, wielded by those who have long been familiar with the use of the armour of God. Religious feeling and an interest in Divine things have well-nigh died out of the souls of many, who once had a name to live; which need to be revived, and to acquire that precedence which their importance demands. Unbelief attacks the foundation on which faith in God reposes. Fanaticism kindles false fires, which consume the holiest affections of the heart. Ambition and avarice and sensuality render men averse to the practical character of the Gospel, and arm them against its spirit. It is evidently no time for easy indifference or ignorant effort on the part of the ministers of the Gospel. If they would bring the truth home to the consciences of men, that they may be sanctified by it, they must be deeply interested in it themselves, and be competent to administer it with the demonstration of the spirit and with power.

Whatever may be their fitness for the office in other respects, no preparation can dispense with a minute and thorough acquaintance with the sacred oracles, especially the Christian Scriptures. Christianity as delineated in the Gospel consists of great truths embodied in facts occurring in the history of Christ, and of facts illustrated by ideas of a heavenly origin. A special interposition of God in the affairs of the world necessarily supposes a series of

truths of the highest character, immediately affecting the spiritual condition and prospects of mankind. We become acquainted with the truths only through the history ; and the history owes its chief value to the ideas which it involves, and the correspondent feelings which it awakens. The history alone might excite curiosity, or become the subject of learned inquiry ; but unless the truths are incorporated with the affections, they have no influence upon the life. Hence belief in the mere historical truth of the Gospel is not reckoned as righteousness by the sacred writers. The ideas alone have no value as abstractions. It is the beautiful union of the ideal and the actual, which gives to Christianity its importance as a Divine revelation, and its power as an all-conquering faith. Examples of wise and good men existed before Christ. Inspired teachers of Judea and Greece had unfolded and illustrated the ideas of truth and goodness. Christ was the union of perfect wisdom and virtue. The Stoics had indeed imagined a perfect man ; but the idea was a barren abstraction, till Christ gave it a concrete form, converted it into fact, and exhibited to the world a character which malice itself cannot censure. The world was not ignorant of the idea of salvation, proceeding from innocence and purity ; but the idea never possessed the charm of reality and subdued the souls of men, till it was illustrated in the birth of Christ. The idea of a Divine interposition in the affairs of men was sufficiently familiar ; but Christ was such an interposition, fulfilling all its necessary conditions ; God was manifested in the flesh, that men might behold his glory. The idea of a spiritual union with the Divinity formed an important speculation of the schools of science ; but Christ realized the doctrine ; he was one with God. Socrates could form an adequate idea of the necessity of a divine teacher specially qualified to reveal the Divine counsels, and could pray for his advent ; but with him the idea produced no beneficent results. The appearance of such a teacher in the person of Christ forms an era in the fortunes of men. Here was a teacher answering in all points to the ideal of Socrates, and imbued with a spirit that led him to devote all his powers to the service of mankind. The idea of a spiritual salvation—a salvation from the love and dominion of sin, and of a restoration of man to the image and favour of God—was by no means a novelty in the history of opinions ; but by Christ—

the living, visible, personal Redeemer, the idea was realized, the restoration was accomplished. The uncertain hope of a future immortal life was the solace of devout men before the coming of Christ; he showed how the true immortality of man might be commenced on earth, and would be continued in heaven. With him heaven had a present as well as real existence. He was already in it,—in the bosom of the Father,—in the conscious possession of truth and rectitude. The idea of disinterested benevolence and self-sacrificing virtue had been the theme of philosophical speculation, but produced no beneficent practical results; Christ exhibited the perfection of virtue in a voluntary death for the good of his enemies, and ennobled, if it were possible, even that death by the manner of its endurance. Thus the word and spirit—the doctrine and example coincided to teach the world the great lesson of disinterested virtue. Philosophers had speculated upon the sufficiency of virtue to happiness; but Christ first showed mankind, that a life of energetic usefulness, though passed in the midst of dangers and sufferings, was the passport to enjoyment—that active effort for the good of men was the only mode of filling up the measure of felicity. The idea of a God had dwelt, as it still oftentimes dwells, in the minds of men in that indistinct, indefinite manner which does not discriminate the idea from the object,—or rather supposes them to be the same—an unconscious pantheism; without attempting to define the Divine nature, or to speculate upon its attributes, Christ uniformly speaks of God as an independent, self-conscious, personal being—a real existence—a creating, ruling, watchful spirit—the Father and final Judge of men. Which of these conceptions, of the Divine nature is capable of exerting a specific and beneficent influence upon conduct and life, is sufficiently evident. He who would bring himself into harmony with God must first believe that *He is*; must cherish a profound faith in Him as the Ruler of the physical and moral universe,—a God, whom we can know, love and trust. The idea of Divine influence was not a novelty with man in the time of Christ, but it was, in general, either the influence of a local Deity, or the pervading and indwelling presence of God in matter; the Christian Scriptures alone teach a doctrine upon this subject of practical applicability,—the doctrine of God's real presence in the human soul, the source of spiritual light and strength.

Christianity has realized and embodied in the personal history and in the character of the Redeemer many truths of the utmost importance, which had long been known to the world, but which had existed as abstractions. To those truths, some of which are above adduced, it has thus given a quickening power, and presented them in vivid light to the imagination and the heart. He who would rightly administer divine truth, and save his own soul and the souls of those who hear him, should endeavour to understand them in this connexion,—to view them in their relations to Him by whom they were thus presented to the world as distinct, living realities. The simplest class of readers might perhaps be satisfied with the facts. The philosopher is mainly concerned with the ideas. The theologian, whose business is to reconcile reason and faith, authority and freedom, and to give to each its rights and influence, looks at the union of both in the history and the character of Christ, and from it derives lessons of practical wisdom for the regulation of life. He does not undervalue philosophical inquiry; he does not object to weighing the truths of God in the balances of human reason; he knows that both the one and the other are necessary; but his inquiries are conducted in a religious spirit, and he consecrates his labours and their results to the cause of holiness, and brings the richest fruits of his toil to the altar of God.

Christianity exists in the world. As an historical fact, it has existed these eighteen hundred years. It is undeniably connected with the increased civilization and refinement of our race. The Church is here with its ministry and ordinances. Christianity and its institutions modify the whole condition and character of society and social life. The theologian traces the connections between these facts and the Gospel of Christ. What has given to Christianity its importance as a world-religion; or has enabled it to subdue savage races, and to bring the worst passions of the human heart into obedience to the will of God? Not the influence of the abstract ideas of God, redemption, and immortality. These had long been proved inoperative. It was divine truth embodied in the Gospel history, and illustrated in a living, dying, risen Redeemer. The Evangelical history considered as a series of real occurrences, natural and miraculous, furnishing a vehicle for truths of celestial origin, forms a basis on which the Church securely rests, and suffi-

ciently accounts for the existence of institutions now inseparable from the fates and fortunes of mankind. It is not reasonable to suppose that a great religious community, destined to influence the characters of men and the condition of the world for ages, could either be built upon the abstract ideas of truth and goodness, self-sacrifice and immortality, or could derive from them a life-sustaining nourishment. It is not in the nature of the human mind to be thus affected. We are conscious of the added power which example gives to precept. And those instances of Christian preaching which have had the most striking effect upon the hearts and lives of men, were instances in which the facts accompanying the life and especially the death of Christ were most vividly exhibited in connection with the truths they illustrate.

We would call the attention of theological students and younger preachers to this view of the subject. They are to be thoroughly familiar with the Gospel narrative, as the source whence the topics of their public instructions are to be drawn. This is indispensable. Ignorance on this point might perhaps be venial in a minister, if his hearers counted their prayers or listened to services in an unknown tongue. But an intelligent people can sustain no administration of religion, but that which appeals to their higher faculties, and brings the truths of the Gospel to bear upon conscience and life. The preacher will be successful in finding his way to the affections of his people in proportion to his power and skill to wield the armour of God. And where shall that armour be found, but in the records of the planting of the Church of Christ?

Every one sees that two quite distinct styles of preaching prevail, showing a radical difference in intellectual culture and in the nature of the effect desired. The one is the dry, skeleton mode of exhibiting the leading facts of the Gospel in a systematical order, with but few references to higher truths or appeals to the spiritual nature. The other seldom exhibits the facts; it has a laudable desire to develope and quicken the spiritual nature—to bring into healthy activity the powers that slumber in the inner man. Does not observation teach us, that this mode of preaching, unless guided by singular wisdom, is in great danger of degenerating into vapid sentimentalism? Is not this danger frequently realized? And does it not prove the bane of religious culture? Might not preach-

ers, who seek the edification of their hearers, strive to unite whatever excellencies each method may contain, and by exhibiting facts and ideas—history and philosophy—the word and the spirit, excite the attention and edify the minds and enkindle the affections of those to whom they minister? As good stewards of the Divine mysteries, they will not overlook the historical purport of the Gospel, nor be unmindful of its appeals to the loftiest faculties of the soul. If they have the spirit of Christ—the love of souls—the love of goodness, they will baptize all their gifts and acquisitions in this spirit, and consecrate them and themselves to the service of God in the ministry of his Son. They will preach Christ in his life and death, in his all-conquering benevolence and his love of sinners, in his devotion to duty and to the will of God. They will awaken all that is excellent in the human soul, and bring it into healthful activity, and make the hearts of men fit dwelling-places for the Divine Spirit.

J. M. M.

RECOLLECTIONS OF A SUNDAY SCHOOL TEACHER. NO. I.

THE DEATH OF MY FIRST SUNDAY SCHOOL SCHOLAR, LUCY LEE.

It was one of those sweet days in June, when every thing looks bright, and death seems like an intruder in this beautiful world. The Sabbath before I had gone out just at the close of day with my class. They were full of life—their young minds open to every delightful impression. Not a leaf, flower, or bird seemed to escape their notice. As the sun went down, and the songs of the birds became more pensive, and the shadows began to deepen over the landscape, a corresponding solemnity came over our own minds, and we talked of the close of life, the union of the spirit with its Father, the reunion of friends, the hopes and employments of eternity.

Among them was one little girl—now more interesting perhaps because death has embalmed her memory, and made her clear complexion, large blue eyes and flowing hair rather the image of

an angel than of any thing mortal. She wore that seal of peculiar beauty which seemed to mark her for an early grave ; so it seems now, but we did not think of it then. She had her weaknesses and her trials. Sometimes she yielded to temptation, but her conscience gave her no rest till she had confessed her fault. Once, I remember, she had done something which she was afraid to acknowledge, and being questioned about it, told that which was not strictly true. I saw that she looked agitated. She went away, returned again—asked singular questions—looked pale and unhappy—and at last without any apparent cause began to weep. She left the room for a short time—sent for me to go to her—with many tears confessed her fault ; and never I believe after that was guilty of falsehood.

This evening however during our walk she was in unusual spirits ; almost screaming with gladness, when we came suddenly upon a new prospect, or found some unexpected flower. And when our conversation became more serious, she entered into it with not less earnestness ; and expressed a strong desire to be with Jesus, that he might take her into his arms and bless her. The evening passed by. Nothing remarkable occurred in our walk or conversation. It was an hour which leaves a pleasant and salutary impression upon the mind, though nothing can be said about it.

On Friday of the same week I was called to her house. Lucy—for that was her name—had been seized by a severe illness. Little hope was entertained of her life. She felt that she must die. She referred to our Sunday evening walk—wished to hear more of death, of living again, of Jesus and of God. She feared. She “knew that God was merciful and good ; but she had been a thoughtless, sinful child. Would he forgive her ? She could not even pray as she ought. Her thoughts were wandering.” She desired me to pray for her. I kneeled by her bed, and prayed that my coldness and remissness might not be visited on her ; that she might be prepared for whatever was before her—for life or death ; that she might feel in her heart a Saviour’s love, and lean with entire trust upon the Divine mercy and forgiveness. She was too feeble to speak. A slight smile told however that she was conscious, and I left her promising to call again in the evening.

I called. She cheerfully welcomed me—said she had felt much more comfortable. The weight had left her mind. She knew that

Jesus loved her; it was wrong for her ever to doubt it; and she knew that God had forgiven the sins which she had confessed with so much sorrow. "Do," she said taking my hand in both hers and with an expression which I can never forget, "do let my dear school-mates know how I feel. I would not for all the hopes of life give up what I now enjoy. God is with me. I know he is here." She turned back exhausted, but serene and happy. I remained with her through the night. At times she suffered severely, but her sufferings were made known only by the smile with which she came out from them. So she continued with intervals of rest till morning. She had before this disposed of all the little gifts and messages for her friends. "Take these," were the words she had dictated, "take these as a keepsake from your friend, and remember that you must soon follow me."

The morning came. Nature had worn herself out. Her parents and sister were called. A smile of recognition—a word of hope—a prayer which we could not hear,—and the body lay lifeless before us.

Many and solemn were the reflections which pressed upon me. Had I done all which I should have done to prepare this child for death? Had I held up to her as I ought the beauty of a Saviour's life—his tenderness—his love? Had she been suddenly torn away, could I have been at peace? Could I feel that all my duties had been discharged? I found relief only in prayer, and the resolution that whatever I might have been heretofore, I now would be faithful to my charge. Since then I have engaged in these duties with a new feeling of responsibility, and at the same time with more courage and hope.

M.

MY CENTRE TABLE.—SECOND SITTING.

THE CAUSE OF PEACE.

I take up the "Advocate of Peace," and, as I turn over its leaves, I wonder that so good a periodical and so great a cause should be so languidly supported. A very few persons give their souls heartily to this mighty interest, but the majority of those who

approve it stand by as idle lookers-on; they hope and expect that wars will by and bye cease, but think that nothing need be done in order to bring on that day. As if a work of such difficulty could be accomplished without effort or means.

The December number of this journal (which is the one now before me,) is a very good one; it sets forth the measures and purposes of the friends of Peace in a manner to convince any one that they are all rational, feasible and hopeful. It is not difficult to believe that if the things they propose were done, the end they aim at would be accomplished. If all the ministers of religion in Christendom would preach on the subject once in the year, (as many hundreds now do by formal engagement;) if publications and agents were actively sent abroad to enlighten and excite the community; if by petitions and other measures the subject were kept before the minds of the political leaders and governors of the nations, the Congresses and Parliaments, with a view to introducing other methods of settling national controversies in place of appeal to arms; and thus at length a Congress of Nations should be instituted,—the result on which the friends of Peace have their eyes steadily fixed;—it is clear, that war would at length become an obsolete barbarism, and the nobler principles of brotherly love bear rule. It only needs that Christians should engage in these measures with a calm and persevering determination, and this must be the conclusion. The Gospel cannot otherwise universally prevail.

Yet observe how sluggishly the great cause is supported. "Every other cause," says the Advocate, "has its annual or monthly contributions, and why not the cause of Peace?" They are needed for the support of laborers in the cause, and for the publication of the necessary books and tracts. "Our tracts are all exhausted, and we have no means of publishing any more." And then follows this very significant paragraph.

"Shall we be left to struggle along without means, when our professed friends could, without sacrifice, with scarce an effort, furnish all we need? We hear little or no complaint of war burdens in this country; but look at what we are paying this very year for the war system. Massachusetts gives her volunteer companies \$50,000 as an annual reward for their services in training; the completion of the Bunker Hill Monument, a war measure,

must have cost, in money, time, and temporary suspension of business, not less than \$200,000 more ; our share of the nation's expenses for war purposes, during this year of peace, will probably exceed \$1,000,000 ; and will the friends of peace through the land let it be said, that they are all unable or unwilling to give for this cause little more than a thousandth part of what a single State has so cheerfully spent for War ?”

THEOLOGICAL TEXT BOOKS.

Here is the annual catalogue of the “General Theological Seminary of the Protestant Episcopal Church of the United States, located in the city of New York.” It seems that the Board of Trustees consists of all the Bishops, besides one trustee from each diocese, and one additional for every eight clergymen, and one for every two thousand dollars of money contributed. There are five Professors, and the foundation of a sixth is about being laid. The number of students last year was 75. What particularly attracts my attention at the present moment is, that I find among the “Text-books on Systematic Divinity” the two following works:—“Horsley’s Tracts on Unitarianism,” and “Magee on Atonement and Sacrifice ;”—two of the most unfair and scurrilous books in controversial divinity. One can hardly credit it, that such works should be put into the hands of young men as *text-books* in a course of theological education ;—fitted, as they are, to engender the fiercest party spirit, and embitter with unexamined prejudices, and instead of opening the mind to fair investigation, to close it effectually. It is little consistent with the magnanimity of a Church professing to honor truth and scholarship, that it employs such means of binding its ministers to her altar.

BEGGARY AND CHARITY.

The “New World” newspaper, a few weeks ago, contained a sermon from Dr. Dewey, on Beggary, well worth reading. I am struck, as I now give it perusal, with his assertion, which he says is

founded on satisfactory data, that the gifts to the poor in New York, "in the forms of public provision and private charity, amount every year to considerably more than a million of dollars." This is a vast sum, and the fact speaks well for the charitable habits of the people. The more indeed one has the opportunity to obtain exact information, the more reason he finds to be surprised at the amount which is done for the relief of the needy. I could myself relate instances, if it were proper, of most generous bounty poured out freely from sources which are little suspected of flowing in that direction; instances which, if known, would call up a blush of shame to the faces of many who are accustomed to revile the rich without discrimination, as selfish and niggardly. There are such among the rich, and let shame and condemnation be upon them. But also let all honor be given to those warm-hearted and open-handed men, who are ready at every call of philanthropy. The amount of their benefactions, if it could be known, would amaze those who have had no opportunities of observing it. Multitudes fancy that if they could peep behind the curtain, they should see nothing in the expenditures of the wealthy but self-indulgence and idle pleasure; but I can truly say that so far as I have had that peep, I have found reason to be surprised that so much simplicity and self-denial are able to live amongst the terrible temptations to which they are exposed; and that so much is done in various ways for the less favored.

What is mortifying and blameable is, that still so many *are* utterly selfish, and do nothing for others; and yet more, that some who talk plausibly like philanthropists are yet narrow in all their actions;* and that those who give, so often do it without plan and discrimination. This last is the fault at which Dr. Dewey's discourse is

* We read an anecdote the other day, which may be of doubtful value as a statement of fact, but which presents a good illustration of the inconsistency that often appears between profession and practice.

"A mere lad who attended a religious anniversary in one of our churches remarked to one of his family, that Mr. ———, a very wealthy member of the church, gave a nod when the collection-box was presented to him, but sang as loudly as any one present,

'Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?'"

aimed,—and well aimed. He gives reasons for believing that our alms-giving might be reduced one half, and do a great deal more good, and leave the other half for the promotion of other public objects. In order to do this he proposes, first “a grand Commission on Pauperism,” to be established in every city;—something like what exists in Boston under the title of “*The Visitors of the Poor*.” I can imagine nothing more admirable than such an institution properly conducted. He proposes next, that the more prosperous should have the habit of visiting the poor at their dwellings, and taking a personal friendly interest in their well-being. On this point he says,

“But now I fear I shall be told, that all this is easier to say than to do; that it may be a beautiful theory, but that it is impracticable; that there is no sufficient time on the part of the better classes, for this visitation of the poor; and that, in fine, the mass of evils summed up under that dreadful word *pauperism*, is not—is never—to be removed.

“For the time requisite, I will only say, the Sabbath is a time. One hour on each Sunday will suffice for all the visiting I have proposed. No one will deny that he has that hour, and I trust it will at length be found, that the Sabbath was made for beneficence as well as for worship; that it was made, not for idleness, nor for religious dissipation alone—nor alone for true and Divine worship; but also for doing good. This day, *rightly used*, might indeed save the world.”

More we might quote, but we hope the sermon has been generally read. If any one, moved with a desire to exercise charity in this way, would know where to find some of the wisest practical directions ever given, let him look into the chapter of Jacob Abbott’s “Way to do Good,” on this subject. I do not know of anything on the subject to be compared to it.

Let no man however look into that book, who pins his faith on the Oxford Tracts and New York Review; for they have proclaimed the writings of Mr. Abbott to be full of “*disguised Socinianism and potential Infidelity*.”

A SCRUPULOUS KEEPER OF PROMISES.

I open Boswell’s Johnson at the page in which is found his character of the Duke of Devonshire.

"He was not a man of superior abilities, but he was a man strictly faithful to his word. If, for instance, he had promised you an acorn, and none had grown that year in his woods, he would not have contented himself with that excuse; he would have sent to Denmark for it. So unconditional was he in keeping his word; so high as to the point of honour."

What a eulogy is this! and how does it contrast with the carelessness which characterises so many amongst us! Many a person is there, esteeming himself and esteemed by others a very good Christian, who yet is addicted to a strange negligence in this particular. They excuse themselves easily for the breach of small engagements, and think it compensated by any small apology. How slow we are to learn the truth of that pithy saying of the old writer, "He that despiseth small things shall perish little by little."

TRACTS FOR THE RICH.

Why not? Do they not need instruction and excitement as well as others? Are they not, as a class, exposed to as imminent dangers, and in as much peril of moral shipwreck, as others? We furnish tracts to the poor, because they are peculiarly exposed,—so are the rich;—because they have little time for religious reading,—so have the rich;—because they are by many causes likely to be kept from church and out of the reach of religious influences,—and it is just so with the rich. *They* are very likely to stay away from church; either the weather, or company, or fashionable habit detains them at home. Indeed there are many very comfortable pews of wealthy persons left empty every Sunday afternoon. Why not send them tracts, suited to their condition? Why not address to them the teachings, reasonings, and warnings which they evidently so much need?

A worthy country minister, observing that for several weeks a certain member of his congregation had absented himself from public worship, gave notice on Sunday afternoon that as 'Squire So-and-so did not find it convenient to come to meeting, he would appoint a Lecture at his house on Wednesday evening, which the neighbors were requested to attend. Now it would not be easy in

this way to reach all our fashionable delinquents; but perhaps a suitable series of tracts might answer as good an end.

POETICAL SCRAPS.

How often do we meet with a verse, or a line, which we should be glad to lay up in our memory, or our heart, though the rest of the page on which it is found offer nothing that seems to us particularly worthy of remembrance. In a late number of the "Christian Reformer" are some verses written by a parent to his little boy lying in the insensibility which precedes death. They breathe a tender spirit, and are all of them above the common-place poetry of grief; but the last verse strikes us as closing with a very beautiful thought.

"Sorrow all but love o'er powers—
Dearest, when thou least art ours :
Thou a sadder earth hast given,
But hast made a dearer heaven."

Here, again, in a poetic address to the sky-lark, which we find in the "Christian Pioneer," is one of the choicest fruits of the imaginative faculty.

"Oh! marvellous! that thou, a thing so small,
The air should'st flood
With sound so affluent and musical!
Most tiny cloud
In the blue sky, raining o'er earth's green hall
Music aloud!"

Take another example, less delicate, but not less expressive in its imagery. We found it in a newspaper, where it was said to be extracted from an English book, entitled "Poetry for the People."

"Heart of the People! Working men!
Marrow and nerve of human powers;
Who on your sturdy backs sustain
Through streaming time this world of ours."

NOTICES OF RECENT PUBLICATIONS.

EMANCIPATION. *By William E. Channing.* Boston: E. P. Peabody. 1840. pp. 111, 12mo.

THIS tract was suggested by John Joseph Gurney's work on West Indian Emancipation. It begins with copious extracts from that work, showing the safe and happy result of the experiment of emancipation in the British Islands. Mr. Gurney's book is one of great interest; and Dr. Channing considers it entitled to entire credit as authentic and candid.

Dr. Channing's views of slavery are well known. He has published before on the subject, and though he touches some of the same topics as before, he cannot be said to have repeated himself now. The work is such as would be expected by those who are acquainted with the author's other moral writings. He passes by with scorn all the minor difficulties of the subject, all collateral questions, and takes his stand at once on the broad, eternal principles of humanity and of right. There he is immovable. He will not be seduced from it by the fact that some slaves, or many, are well-treated and happy, or that some masters are good, honorable and Christian men. He cares not whether more or less sugar, coffee and cotton be produced by slave labor than by free labor; although he presents some striking views of this question. He cares only for the rights and the happiness of the human family, of which the negro is a member. He cares for men more than for money, or convenience, or prescription, or any immediate policy. He holds that immeasurable moral evil, both to master and slave, is the necessary accompaniment and product of slavery. He is assured by reason and by fact that it is not, and cannot, be otherwise. Thus he takes his position, and feels that he stands firm in it,—that emancipation, by some means, in some way, to be devised by those concerned, is a *practicable duty*, not to be overlooked or evaded by a Christian people. Of course our author deals in no

abuse or vituperation. There is nothing that ought to irritate the slave-holder. It is a strong and uncompromising, yet a respectful and dispassionate, appeal to his intelligence and his moral nature.

It is matter of regret, that such works by such writers should be stripped of half their power for good, by the manner in which the subject of slavery has been treated of late years. We refer to the organized movement,—the Abolition Societies. We have no doubt that this organization has greatly retarded the cause of emancipation in this country. It has irritated and alarmed the South. They have regarded it as a conspiracy, a combined effort and purpose to do their work—to put down slavery for them, and at all hazards. They have accordingly braced themselves up as against external assault. They have taken stronger ground for slavery. They defend the institution, as they did not formerly. They have ceased to be candid in listening to the merits of the case. Any Northern writer for emancipation (and unhappily there are no Southern ones now) is ignorantly or wilfully identified with the Societies—the conspiracy, and is made responsible for all their acts and words,—regarded as one of them. Of course he can get no candid hearing, not even a reception at the South, nor at the North either with the multitudes who are principled, or prejudiced, against the combined movement. Individuals best qualified to treat the subject with effect are thus silenced. And they may as well be silent. Dr. Channing himself has not a tithe of the influence he would have had, had there been no organization. Protest as he may, he will be identified with the organized mass. We presume he has not a hundredth part of the candid readers at the South, or readers there of any sort, that his celebrity would have obtained for him, but for the Societies. And humble individuals are struck quite dumb, or else do really come out under the auspices of some Society, and so had better be dumb.

Dr. Channing says in the work before us, that individuals of any standing or influence at the North ought to speak out fully and decidedly against slavery. We tell him it is of no use under the circumstances. The late combined movement must wholly subside, nay, the very odor of it must have time to pass quite away, before any thing can be done to advantage. Dr. C. says that the Societies are going down, and therefore individuals should be stirring. Very

well ; when they are gone down, and it is fully *understood* throughout the land that they are extinct, then something may be done to good purpose, and in a legitimate way, by individuals ; but not sooner. And that time has not arrived. We wish we could believe it near. The greatest fault we have to find with our author is, that he does not fully appreciate and distinctly state the mischiefs that have arisen, and that from the nature of the case must arise, from the Anti-slavery combinations. He is not satisfied with their doings, he tells them plainly some of their faults ; but he so admires some of the men, and their motives, (and no doubt some of the best men living or dead are among them,) that he overlooks and spares the vice of the principle. He warns us abundantly, and how justly ! against tolerating the principle of slavery, because there are excellent men who uphold it. It appears to us that he needs to be warned against allowing the characters of some Abolitionists to blind him to the mischiefs of Abolition Societies. He does not take the decided ground with respect to them that his own principles seem to us to require him to take.

Dr. Channing has some striking, and to us new, views on the point of political non-interference with the institution of slavery. We know not how they will appear to statesmen, but to us they seem sound and important. In contrasting the conduct of the British nation in reference to slavery with that of this country, we believe that he does more than justice to England. He does not make due allowance for the different circumstances in the two cases.

REMINISCENCES OF THE BEST HOURS OF LIFE FOR THE HOUR OF DEATH. *From the German of Jean Paul Richter.* Boston : Joseph Dowse. 1840. pp. 52, 18mo.

THERE are readers whom this effusion of a poetical and devotional mind will please, and to whom it may be a source of comfort or improvement. But we confess it is not to our taste. A great many better chapters, having the same end in view, might have been extracted from old English writers, and the labour of trans-

lation have been saved. Still we ought perhaps to speak with great distrust of our own judgment, for we observe that two translations have appeared at the same time in different parts of our country ; one in the form now before us, and the other in the *Western Messenger*. At first we supposed one was a reprint of the other ; but upon comparing them throughout we are satisfied that they must have proceeded from different hands. In one or two instances that from Cincinnati may give a more exact representation of the original, but the Boston publisher has presented the more graceful translation.

THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST. *By Edwin Chapman.* London : J. Green. 1840. pp. 134, 24mo.

It is pleasant to notice the coincidence of sentiment and activity between the Unitarians of our own country and of Great Britain. A proof of this we find in the little book before us, similar in design to "The Pathway of the Saviour," which was noticed in the last number of the *Miscellany*. It seems to us a fault in Mr. Chapman's plan, that he chose to confine himself almost wholly to the incidents of our Lord's ministry ; which prevented his introducing portions of discourses that might have been interwoven with the narrative, as they are in the *Evangelical histories*, naturally, and to the reciprocal illustration of incident and discourse. The plan which he adopted he has well executed. If the book to which we have just referred had not supplied a want felt among us, we should have wished for the republication of Mr. Chapman's volume.

FAMOUS OLD PEOPLE : *being the Second Epoch of Grandfather's Chair.* *By Nathaniel Hawthorne, Author of Twice-Told Tales.* Boston : E. P. Peabody. 1841. pp. 158, 18mo.

WE must commend this series of little true histories. No child or young reader can take them up without profit ; no reader of any age without a pleasant interest. We have seen a boy of

seven years old absorbed in the narrative, and though much older ourselves we confess a similar delight. The air of the whole is so natural, there is such freshness and life given to facts however antiquated and familiar, that we wish these little annuals to be better known than we fear they yet are. This 'second epoch' includes the prominent events and characters of our Colonial history, from Phips to Hutchinson. Among others, we have portraits of Master Cheever, Cotton Mather, and Governor Belcher, and succinct accounts of the witchcraft delusion and the Acadian exiles. And while the leading facts of the French and Indian wars are given, a clear impression is communicated against all wars. If the author can sustain and deepen this impression in giving another number, as he promises, to the history of our Revolution, he will do a good service to the young and to society.

TWO SERMONS, *Preached at the Second Church in Boston; the one Thanksgiving Day, and the other in November last; occasional to the Times.* By Chandler Robbins. Boston: S. G. Simpkins. 1840. pp. 16 and 16, 8vo.

THESE two Sermons, as is stated in a note by the author, have no connexion with each other; but were published at the request of many who have wished to read them, and who judged rightly in thinking they would be useful, not only, as the author modestly says, "to the members of his own parish," but to all who may give them perusal. The first Sermon is entitled "A Feature of the Times." Our Lord's question, in Luke vii. 31, "Whereto shall I liken this generation," suggests some judicious introductory remarks upon the "difficulty of a wise reading of the indications of an age, and the little value that ought to be attached to the crude speculations and partial verdicts which meet us wherever we turn." The Christian however "occasionally finds himself impelled to attempt a survey of society immediately about him," and Mr. Robbins in taking such a survey is struck by the feature of the times on which he proceeds to discourse, viz., "*a spirit of subserviency on the part of the individual to the many.*" The evils of this "too ready

acknowledgment of the authority of numbers," with examples in illustration of his meaning, are presented with distinctness and force,—in one or two instances perhaps with a vividness bordering on exaggeration. It is not merely the undue influence of public opinion—that one large tribunal—upon individual judgment which he laments, but the interference of "an almost uncounted number of lesser tribunals, composed of the smaller bands of moral reformers, or religionists, or intellectual philosophers, falsely so called." Having pointed out the injustice and mischief of this dictation, whether of the many or the few, he concludes his discourse with a few sound and weighty remarks on the principles which should guide us in deciding the practical question, how far we may defer to the spirit of the times without compromising our integrity—how we may "reconcile personal independence of thought, feeling and action with a generous consideration of the opinions of others."

The second Sermon, preached on Thanksgiving day, is strictly appropriate to the occasion, and derives its arrangement of topics from an equally appropriate text, taken from the Book of Esther, ix. 19, 22, "A day of gladness, and feasting, and a good day; and of sending portions to one another, and gifts to the poor." It is written with much beauty of expression, and overflows with a spirit of love—love to God and love to man. Mr. Robbins shows that our annual festival should be "a day of gladness," even to the bereaved, for they have causes of rejoicing enough left in which they may sympathize with the rest of the community—a thousand common blessings, and particularly the condition of our country, and the character of our religious faith, which reveals so much, and suggests yet more for our comfort in the time of sorrow. Taking up the second topic offered in the text—"a day of feasting"—Mr. R. maintains the innocence and propriety of a grateful use of the bounties of a liberal Providence. Some persons may think that though the design of the remarks under this head was good, the effect was likely to be different from what the preacher would desire. Finally, the day should be given to offices of affection among kindred and friends, and of beneficence to the poor.

In both these discourses we observe a common excellence. They came from the heart. They are honest and free expressions of the writer's feelings. Is not this one of the chief excellencies of preaching?

VOICES OF THE DEAD. *A Sermon, preached before the Jamaica Plain Parish, Sunday Morning, Dec. 20, 1840. By its Junior Pastor, George Whitney.* Boston: 1840. pp. 16, 8vo.

Mr. Whitney takes as his text the words of the writer to the Hebrews concerning Abel, Hebrews xi. 4, "He being dead yet speaketh;" and following out the idea which these words suggest, invites us to "consider through what mediums it may be that those we have loved are still addressing us." First, "in the recollection that is vivid to us of all we have enjoyed or suffered with them;" secondly, "in their characters;" thirdly, "from the final hour, the scene when the spirit took its leave of us and of earth, and went to join the innumerable company on high;" and lastly "from their present abodes." Under these heads he offers remarks suited to elevate and console the bereaved heart. We might have been better pleased if he had avoided what seems to us a redundancy of ornament in the style. We question whether it be not a frequent mistake with preachers, when delivering sermons of this kind, to fall into a poetical style of expression, which does not appear to us to comport wholly with the simplicity either of genuine grief or of true sympathy. Mr. Whitney's discourse however is so pervaded with a spirit of sympathy for the mourner, that it must have borne comfort to those by whom it was heard.

THE NEW BIRTH. *A Sermon, preached at the Bulfinch Street Church, Sunday Morning, Jan. 10, 1841. By its Pastor, Frederick T. Gray.* Boston: S. G. Simpkins. 1841. pp. 16, 12mo.

THIS is one of the best sermons we have ever read upon that much used, and much abused, text—"Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God," John iii, 3. It gives a clear and sound exposition of the doctrine contained in this passage, both in its original and in its present application. We often meet with clear exposition that is unsound, and sometimes with sound exposition that is not clearly

expressed ; here we have both clearness and soundness. Mr. Gray first considers the meaning which our Lord intended to convey to the mind of Nicodemus, and then shows in what sense regeneration "is necessary to all mankind." The process is described in a few words, the means by which it is effected are declared to be human and Divine agency in cooperation, the question whether it is "a sudden or a gradual thing" is considered, and in conclusion the tests by which we may ascertain whether we have been renewed in the spirit of our minds are pointed out. We recommend the discourse as a very useful tract.

THE LOWELL OFFERING; *A Repository of Original Articles on various Subjects. Written by Factory Operatives. Nos. 1, 2, 3, written wholly by Females employed in the Mills.* Lowell, Mass. Oct. Nov. Dec. 1840. Each No. containing 16 pp. 4to.

WHY is not this what a friend the other day called it,—the most remarkable production of the age? Remarkable it certainly is, whether we consider the quarter from which it comes or the contents which it offers to our perusal. With all our knowledge of the correct standard of character maintained in our manufacturing establishments, we had not supposed that intellectual culture was sought beyond the elementary instruction of the school. But here we have evidence of culture voluntarily and successfully pursued after the period of childhood has been passed ; most successfully pursued, for the authors of some of the pieces before us need not fear a comparison of their efforts with the current matter of periodicals of much higher pretension than this modest "Offering." We have been glad to learn that copies have been sent to England, but we should not be surprised to hear that they have there met with readers incredulous in respect to their origin. It will hardly be believed in Great Britain that operatives in cotton mills, nay, that female operatives, have actually written, and do every month write, both prose and poetry, that would not disgrace a gowned collegian. It was an excellent plan to issue such a publication, and we hope it will not fail from the lack either of purchasers or of contributors, after the novelty of its appearance has ceased.

INTELLIGENCE.

ORDINATION AT CHARLESTON, S. C.—Rev. Daniel B. Parkhurst, late of the Theological School at Cambridge, was ordained as an Evangelist, in the Unitarian church in Charleston, S. C. on Sunday afternoon, December 6, 1840. Mr. Parkhurst was on his way to supply the pulpit of the Unitarian Society at Savannah, Geo. It was his intention to have received ordination before he left New England, and arrangements were made for this purpose; but illness prevented their being carried into effect. On his arrival at Charleston, Rev. Dr. Gilman, knowing that the people at Savannah would be very much disappointed if their expected clergyman could neither administer baptism nor the Lord's Supper nor celebrate marriage, proposed to him to remain a Sabbath and receive ordination in his church, to which Mr. Parkhurst acceded. Rev. Dr. Gilman, having secured the concurrence of the deacons and wardens of his church, announced to his people the circumstances under which Mr. Parkhurst appeared among them, and proceeded to offer the Prayer of Invocation. He then read passages from the Epistles to Timothy and Titus, both as a Scriptural Lesson and a Charge to the Candidate; Mr. Parkhurst then preached a Sermon, written for the occasion; a hymn was sung; Dr. Gilman then made the Ordaining Prayer, and gave the Right Hand of Fellowship. The church was filled, and appropriate anthems were sung by the choir.

HARVARD UNIVERSITY.—At the semi-annual meeting of the Board of Overseers of the University, January 21, 1841, certain resolutions of the Corporation were offered for concurrence, by which it was provided, that at the close of the Freshman year liberty should be given to those undergraduates who should pass a satisfactory examination in the Classical studies of that year to pursue such studies during the two next years or to substitute other branches in the place of Latin and Greek, according to their preference with the consent of their parents or guardians; in other words, by which the study of the ancient languages after the first year should be voluntary instead of compulsory. The resolutions were referred to a Committee of the Board, who reported in their favour, and after two adjournments and considerable discussion the resolutions were

"concurred in," by the vote of a large majority. Similar liberty of choice in regard to the prosecution of the Mathematical studies after the Freshman year had been granted by previous votes of the Corporation and Overseers. The effect of this change in the system adopted at Cambridge, it is believed by its friends, will be, to raise the standard of both Classical and Mathematical learning in the University.

From an article in the "American Quarterly Register"—a very valuable publication, issued by the American Education Society, and conducted by Rev. Drs. Edwards and Cogswell,—we copy the following statistics founded on the last Triennial Catalogue of Harvard University. Number of graduates in 198 years, 5,599; number of graduates who have entered the ministry, 1,407. "Of those who have graduated, 23 have been Presidents or Vice Presidents of Colleges; 71 have been Professors in Colleges or Theological Seminaries; 41 have been Governors or Lieutenant Governors; 72 Judges of Supreme Courts; 17 Senators in Congress; 94 Representatives in Congress; 2 Presidents, and 1 Vice President, of the United States."

REV. DR. WALKER'S LECTURES.—As many persons as could be crowded into the Odeon, the largest building used for lectures in Boston, have listened, apparently with high satisfaction evening after evening, to the course delivered by Rev. Dr. Walker of Cambridge as one of the courses provided this winter by the Trustee of the Lowell Institute. The general subject committed to Dr. Walker was Natural Religion. In the present course he confined himself to one branch of the evidence from natural religion for the being of God, viz. the psychological argument, as deducible from the history of the developement of the religious sentiment in the individual and in the race. The religious sentiment he treated as belonging to human nature; the primary idea of God he traced to the intuitive suggestions of the reason; and by a consideration of different theories of atheism on the one hand, and of the forms under which the religious sentiment manifests itself, from fetichism through polytheism to monotheism, as man advances in general improvement, he established his position, that man is a religious being. The existence of both skepticism and atheism was shown to be reconcilable with this truth, which an analysis of human nature and the testimony of history concur in establishing. The last stage in the developement of the religious sentiment—the passage from polytheism to pure theism was described as a result of Christianity, which evokes the religious sentiment, and thus shows the reciprocal dependence of natural and revealed religion.

These lectures were distinguished by ability and candour. Dr. Walker's perfect fairness, with his power of analysis and remarkable clearness of style, makes him one of the most instructive of public teachers. To us, however, the spectacle of the audience was scarcely less attractive than the discourse of the lecturer. It seems to us worthy, not only of notice, but of record, that for twelve evenings in mid-winter the largest building that could be obtained in Boston for the purpose was filled with an auditory, whose attention did not appear to flag during any part of the discussions into which the speaker was led, however philosophical in their character or remote from the usual business of life. The audience too was composed of persons from all classes in society; and all listened with a common interest. If they showed their appreciation of the lecturer, they also exhibited a thirst for knowledge honourable to themselves.

We are glad to make use of this opportunity to correct an error in our account of Dr. Walker's Address before the Alumni of the Cambridge Theological School, of which we attempted to give an abstract in the number of our Journal for last August, (Vol. III. p. 113.) On listening again to the same course of remark we perceived the incorrectness of our statement, that Dr. W. in that Address "acknowledged that some opposition to philosophy is natural in this community." We misunderstood, and therefore misrepresented, his words. We should have said, that he maintained, that the opposition which philosophy has encountered would in this community be considered a recommendation rather than discreditable to it; for it has been opposed as the friend of liberty, of Christianity, and of Protestantism.

BOSTON THURSDAY LECTURE.—This lecture has been continued for more than two centuries. At the close of the second century from its establishment the Pastor of the First Church, where it has always been preached, delivered a discourse, afterwards printed at the request of the Boston Association of Congregational Ministers, in which he gave an outline of its history, and gathered around this "shade of the past," as he not inaptly styled it, associations of dignity and solemnity with which the minds of the present generation have not been prone to invest it. He traced its origin even to the shores of Great Britain. "The Thursday Lecture," says he, "does not only carry us back to the days of the first settlement of the country, but to the native land of our forefathers. It is connected with the Old World, as well as with old times. It was preached in the English Boston by the same fervent ministry that brought

it to ours. The grandson of Mr. Cotton assures us, that his famous ancestor kept 'his ordinary Lecture every Thursday,' while he was under the directions of the Bishop of Lincoln." In the "American Quarterly Register" we find some notices of this institution which may be welcomed by those who have not, or even by those who have, seen the discourse to which we have referred. These notices were furnished by Rev. Samuel Sewall, of Burlington in this State, the accuracy of whose antiquarian researches far exceeds any praise we could bestow.

"Of all the religious lectures planted by the first settlers of New England, and watered by their posterity for several generations, the Boston "Thursday," or "Fifth Day Lecture," has been the most noted. This lecture is spoken of by Gov. Winthrop in his History, March 4, 1633-4, as being then established. Originally, and for several years after other churches were gathered in the town, it was under the control and management of First Church alone; and among the ministers of this church it seems to have been regarded as the province of the *teacher*, rather than of the *pastor*, to conduct its exercises. During this time Mr. Cotton, the teacher at its establishment, went through in course at this Lecture, "the whole first and second Epistles of John; the whole Book of Solomon's Song; the Parables of our Saviour to the seventeenth chapter of Matthew." And Mr. Norton, his successor, lectured in like manner upon the whole of the Epistle to the Ephesians, and upon a large part of that to the Hebrews. But, Aug. 5, 1679, it was voted by First Church, "upon an *order* and *advice* of the magistrates, that *all* the elders of this town might jointly carry on the 5th day lecture." Henceforth, in pursuance of this vote, all the Congregational ministers of Boston officiated at the Lecture in turn, and preaching from the Scriptures in course now ceased in it, if it had not before. From the instance just quoted, and from others that might be adduced, of the interference of the magistrates in the regulation of the Lecture, it is plain that they considered it as an institution of public concern. And great was the interest which the public took in it at that time, and for many years afterward. The inhabitants of Boston resorted to it in great numbers; and pious people seem to have made it a matter of conscience to attend it, when in their power. Magistrates, ministers and gentlemen in the vicinity were in the habit of repairing to it weekly; and some came to it not infrequently even from distant towns. And in one instance upon record, the governor went to it with great pomp and display, as it would now be considered on any common occasion. "1721 April 6. The Gov'r (Shute) goes to Lecture with *Halberts* before him. Mr. Colman preaches from Ephes. 6. 2. *Honour*. Vast Assembly." In consequence of the popularity of the Lecture, and the habit of public men from abroad as well as in town of attending it, it became common to make Thursday in Boston a day for the transaction of public business. If State affairs required the Council to be summoned, or if ministers were to be convened to debate any question of moment to the churches, numerous were the instances, in which the time appointed for their meeting was *immediately after Thursday Lecture*. The Lecture furnished also an inviting opportunity for devotions and preaching

adapted to special occasions, which was not often overlooked. If drought, or excessive wet, or any mortal sickness prevailed, the Thursday Lecture was many times happily improved, as a season of fasting and prayer to God for the removal of the calamity, and of ministering timely admonition to the people. When persons of distinguished piety and usefulness in society, whether in town or country, were removed by death, their virtues were frequently commemorated, and their loss deplored in a funeral discourse at the Thursday Lecture. And finally if a convict was to be executed in Boston, the day appointed for the awful transaction was in many instances Thursday, that the criminal himself might be brought to the Lecture, and have opportunity of listening to the earnest seasonable prayers and exhortations of the preacher, before he left the world; and that a deeper salutary impression might be made on the minds of the community. "1713. 7r. 24. Very vast assembly. Mr. Colman preaches excellently. Ps. 51. *Deliver me from blood guiltiness.* Condemned Wallis *present*.—About 3 or 4 p. m. Wallis is executed." This venerated Lecture alone, of all its numerous kindred, yet survives; but in a languishing condition."

The Thursday lecture is still preached in the First Church in Chauncy Place, at 11 o'clock A. M., and is sustained by the services of the ministers of the Boston Association, each of whom, unless he have been excused by special vote, is expected to take his turn in its delivery. The order is determined by the date of College graduation. The names of those who at present officiate, arranged in this order, are as follows. Dr. Channing, Dr. Lowell and Mr. Motte have been excused on account of feeble health.

Rev. T. Gray D. D.

" J. Pierce D. D.

" J. Pierpont

" F. Parkman D. D.

" N. L. Frothingham D. D.

" H. Ware jr. D. D.

" F. W. P. Greenwood D. D.

" S. Barrett

" E. S. Gannett

" A. Young

" F. T. Gray

" W. P. Lunt

" G. Ripley

" G. Whitney

Rev. H. Alger

" F. Cunningham

" S. K. Lothrop

" G. Putnam

" J. T. Sargent

" J. Angier

" C. Robbins

" S. D. Robbins

" N. Hall

" C. A. Bartol

" T. Parker

" G. E. Ellis

" R. C. Waterston

SACRAMENTAL LECTURES.—Rev. Mr. Sewall, in the remarks from which we just made an extract relating to the Thursday Lecture, speaks

of the weekly religious lectures which were established in many other towns besides Boston very soon after the arrival of the Puritans. He then proceeds to speak of the Sacramental or Preparatory Lecture—an institution which is still maintained in many of our churches.

"These lectures, it is evident, were not the same as those, which it is still the custom of many churches to have, shortly before the administration of the Lord's Supper, and which are now almost exclusively understood by the name; but were designed for the more general purpose of instructing the people in the knowledge of the Bible, and in the leading articles of Christian faith and practice. Sacramental, or Preparatory Lectures, it is believed, are of much later date; and when first introduced into Boston, were held on a different day of the week, and at different intervals of time from its celebrated Thursday Lecture. The earliest notice that has been observed, of a Sacramental Lecture in Boston, is a vote of First Church, Feb. 14, 1719-20, to comply with an invitation of the Church in Brattle Street to hold such a lecture unitedly with them; the communion in each church being on the first Lord's day in each month. This lecture was to be on the Friday afternoon before the communion; and to be preached at the meeting-house in Brattle Street by the minister of each church alternately. About this time, or not long after, a Sacramental Lecture on Friday appears to have been set up at the New North Church. An Evening Lecture before the communion was established in the New Brick Church March 15, 1741. The Old South Church appears to have been destitute of a lecture of this description till about the same period."

CONVENTION SERMON.—The origin of the custom which has long prevailed in this Commonwealth, of an annual Sermon before the Convention of Congregational ministers, is thus related by Mr. Sewall in the article from which we have already quoted so much. We omit his quotations from old documents, and bring together the principal facts.

"The custom of an annual sermon before the Convention of Congregational ministers in Massachusetts commenced in 1720. From the settlement of this State as a Colony, its General Court frequently consulted its ministers in the framing of laws, and in affairs of great public importance; and continued to do so, even till since the granting of the Province Charter, in 1692. This intimate connection of the clergy with the government of the Colony naturally gave rise to a customary annual meeting of the former at Boston, at the time of the General Election. Accordingly, Mather bears testimony in 1698 to "a general appearance of all the ministers in each colony, once a year, at the town, and the time of the General Court for elections of magistrates in the colonies." But he says nothing here of a Convention Sermon at "this general appearance" of ministers. Rev. Mr. Sherman of Watertown, it seems, preached before the Convention in 1682. But according to the List of preachers on that occasion, given in the "Historical Sketch of the Convention," he was the only one till Dr. Cotton Mather in 1722,

In 1720 it was determined by the ministers to have a sermon constantly at their annual Convention. The vote respecting the sermon was carried into effect in 1721. The Convention Sermon that year was preached at a *private dwelling house*, by Dr. Increase Mather; as was that in 1722, by Dr. Cotton Mather: and this continued apparently to be the practice, till 1729. The custom of a collection at the Convention for religious charities commenced in 1731."

EVANGELISTS.—Once more we avail ourselves of the information furnished by Mr. Sewall, who thus speaks of the comparatively recent introduction of an order of Evangelists into the New England churches.

"The office of an Evangelist was almost, if not wholly, unknown in New England for a century from the commencement of its settlement. Our fathers who first came here from England regarded it as an office, which, like that of the Apostles, had expired with the primitive age of the church. Hence our early ancestors in this country ordained no Evangelists. They allowed ordained ministers to quit their people occasionally for a short season, and to do the work of Evangelists by preaching to the aborigines: as in the cases of Rev. Messrs. Eliot and Thomas Mayhew. A person too that had not received ordination, might, with their approbation, preach to Indians or other infidels, gather his converts into a church, and then, being chosen by them, be ordained as their pastor; as in the instance of Rev. Richard Bourne. But, it is believed, they neither approved nor practised ordaining preachers, as Evangelists, to go among unconverted Indians; and much less to go among their own remote, destitute churches, without a call from them to the pastoral office, for the sake of empowering them to administer the ordinances of the Gospel, when occasion should offer; as the custom now is. * * It was objected to the Puritans, that their principles respecting ordinations of ministers at large (among whom Evangelists are to be reckoned) tended to prevent all efforts for the conversion of the heathen. This objection was felt by the descendants of those Puritans who first came to this country, to have weight. Accordingly, an Ecclesiastical Council assembled on the occasion, having given their consent and approbation, Mr. Stephen Parker, Mr. Ebenezer Hinsdell and Mr. Joseph Seccombe were ordained as Evangelists at Boston, Dec. 12, 1733, "to carry the Gospel to the Aboriginal Natives on the Borders of New England." These gentlemen had been chosen for this purpose by "the Commissioners to the Honourable Society for Propagating Christian Knowledge, at Edinburgh;" and had been already "Ministring in the Places assigned them more than a Year." This is the first known instance of ordination of Evangelists in New England. Rev. Dr. Colman, in his Address to the audience on the occasion, before he proceeded to remind the Missionaries elect of their Instructions, to offer the Prayer of Consecration, and to give the Charge, calls it "*a rare and singular Occurrence in the Providence of God.*" * * In process of time, the principle of ordaining Evangelists to the heathen was extended to gentlemen, who expected to settle over distant churches and congregations in our own land, or to labor among them constantly

for an indefinite period of time. * * But it is believed, that till the commencement of the present century, ordinations of Evangelists and ministers without a particular charge were very rare in New England, except of such as were engaged to labor at some Missionary station, or in Christian congregations under such circumstances as that just named."

NEW SOCIETY IN BOSTON.—Rev. James F. Clarke, late Pastor of the Unitarian church, in Louisville, Ky., has delivered three lectures in this city with a view of gathering a new congregation, and so meeting the demand created by the increase of our population. These lectures were well attended, and the immediate consequence has been the union of several gentlemen who have hired a hall for regular worship on Sunday mornings and evenings. We cannot entertain a doubt of Mr. Clarke's success in the work he has undertaken.

NEW JOURNAL.—We hail the appearance of a new sheet, devoted to the ministry-at-large. The minister of the Warren Street Chapel, Rev. C. T. Barnard, introduces the first number with this brief Prospectus.

"In preparing to establish a periodical under the title of the *Journal of the Ministry-at-large*, the Editor hopes that the objects to which this ministry is understood to be devoted will explain the purpose he has in view with sufficient fulness and precision. In other words, this paper will aim to promote the general interests of civilization and Christianity, especially in large towns. And the subscriber would solicit the indulgence of his friends in proceeding to issue a few numbers, that may afford a practical illustration alike of the course to be pursued, and of the object to be accomplished."

The *Journal* is published in large octavo form, giving sixteen pages to a number. The present number is filled mainly with original articles of suitable character.

CONVERTED CHINESE YOUTH.—From a communication made to the "Recorder" by a preceptor of the Leicester Academy in this State we learn, that four or five years ago a youth, who had left China without the knowledge of his father from a curiosity to see the world, was found in the street in Philadelphia by some benevolent persons who placed him in both the weekly and Sabbath schools, where he remained a year, and where he embraced Christianity. After preparing himself for

college at Leicester Academy, he entered Williams College, but in the course of a few months receiving a letter from his father requiring his immediate return to his native land, he sailed for China. He has written to America since his arrival among his friends, who welcomed him home, but were much displeased at his change of religion. He adheres however to his Christian faith, and is now in the Morrison School, under the care of Rev. Dr. Brown.

PROTESTANTISM IN FRANCE.—The "Christian Reformer" just received contains intelligence from Paris which we have read with pleasure. It appears that the Liberal Protestants in France have established a weekly religious newspaper, under the title of *Le Lien, Journal des Eglises Réformées de France*, the publication of which was commenced with the present year. The most prominent individual among the clergy of this portion of the French Protestants is M. Coquerel, formerly of Amsterdam, but for several years past one of the associate preachers at the Oratoire in Paris. We presume that the paper from which we are about to quote is from his pen. It is contained in the first number of *Le Lien*, and is in the form of an "Epistle from certain ministers of the Reformed Consistories of Paris and Lyons to their Brethren throughout the Kingdom." We have seen this Epistle only in the translation given in the Reformer, from which we make our extracts. The Editor of the Reformer remarks,—“it will be seen that our French brethren expound the doctrine of religious liberty in the same manner as the English Presbyterians, and assert it with as much firmness and zeal; and that in their faith they are equally remote from the Roman Catholics, the doctrinal Calvinists (or as they are called in France and Switzerland, the English Methodists,) and the German Anti-Supernaturalists of the several schools.” The subscription price of the French journal is twelve francs (\$2.25) a year, to be paid in advance. We are told that its conductors “appeal to like-minded foreigners for aid,” and we shall rejoice to transmit subscribers’ names from this country. The Publishers of the Miscellany will make arrangements for the regular receipt of the numbers.

In their introductory Epistle the Pastors of the Consistorial Churches of Paris and Lyons “distinguish but three different systems which divide the Christian people and their pastors,”—confining themselves of course in their remarks to the state of the Reformed Churches.

“First. *The ancient Orthodoxy*, improperly styled Methodism, and which is the theology of the time immediately succeeding the Reformation, the interpretation of the Word of God such as the knowledge

of the fifteenth century could afford. * * * Secondly, *the intermediate Orthodoxy*. This system rejects the most rigorous points of ancient Orthodoxy, or at least softens them and loosens the logical chain by which they are connected; purposely leaves them somewhat vague, and whilst depriving them of the consistency of precise reasoning, deprives them likewise of the terrible severity of their consequences. * * * Thirdly, *the modern Orthodoxy*, which, by its respect for sincerity in opinion, by its profound love of peace, by its lively grief at every appearance of an exclusive spirit in the Protestant church, is the natural ally of the intermediate Orthodoxy; but it has made a much greater advance,—that of believing that the Reformers have laid down a principle from which they have not been able to deduce all its conclusions; that of believing that they have but commenced the Reformation, which is continuing, and will still go on; that of believing that by availing ourselves of the right which *they* exercised, and conforming our faith to the holy Scriptures, we are more true to the spirit of the Reformation than if we servilely adopted all their opinions; that of believing that the studies to which, during three centuries, so many men of religion, of science and of genius have devoted themselves, have afforded the means of better understanding the sense of Scripture, the only authority in matters of faith; that of believing, in fine, that the intermediate Orthodoxy is not the last advance that is possible; that Christianity, whose duty it is to be ever attentive to the signs of the times and the teaching of revelation, has not uttered its last word, and that the sun of righteousness, which sometimes dazzles even to blinding, has rays which have not yet become apparent to every eye."

The Epistle then goes on to remark, that while the ancient and the intermediate Orthodoxy have each its advantages, the modern Orthodoxy needs some exposition, by which it may "show, not by loud protestations, but by convincing proofs, that our orthodoxy is as remote from the *terrestria* of Paulus and the *mythes* of Strauss, as from the trinity of Athanasius, the grace of Augustin, and the predestination of Gomar." Believing that "a full and collective representation of their opinions" is required of them by their duty to themselves, their churches and their consistories, to their country, "which eagerly *feels after* a religion representing reason and conscience as the weak yet faithful echoes of the only inspired volume," to God their Father, and to his Divine Son their Saviour, they present "a brief abstract of the doctrines which their Journal will explain and defend." This abstract we now copy, with the names appended to it.

"It is our belief, and our periodical work, the organ of modern orthodoxy, will give as its first principle—that the holy Scripture, the only inspired book, contains a direct and positive revelation of the Spirit of God; a revelation all-sufficient for every individual; but that this inspiration is not in the words, and that consequently a strictly literal interpretation of the Bible is always in danger of setting it in contradiction with reason, conscience and history, and above all in contradiction with itself.

On this basis, the solidity of which we shall take every opportunity of pointing out, is raised the whole edifice of our faith.

We believe the miracles of the Old and of the New Testament, after having previously examined, according to the just rules of sacred criticism, whether certain facts ought to come under that denomination.

We believe the prophecies, without admitting that the Old Testament is one continued oracle and a perpetual type of the New.

We believe that man is incapable of justifying himself before God, and of meriting salvation.

We believe the insufficiency and imperfection of his efforts; not his absolute and radical incapacity for striving after truth, the love of God and the practice of virtue.

We believe the necessity of the help of divine grace; repelling, at the same time, every doctrine which directly or indirectly amounts to a denial or a wresting of the moral liberty of man.

We believe that the salvation of man, that is to say, his conversion and sanctification, his reconciliation to God and his eternal happiness, is a work in which man must necessarily act his part in obtaining, by faith and obedience, the assistance of divine grace.

We believe that the origin of this work is the mercy of God, and the means by which it is brought about, the whole of the divine mission of Christ; namely, his word, his life, his sacrifice, his voluntary death and his glorious resurrection.

We believe the divinity of Jesus Christ, as the only-begotten Son of God and the only mediator between God and men, whilst we reject the Athanasian idea of the Trinity, and consider that our faith on this point should be limited by the words of our Lord himself—"No man knoweth the Son, but the Father."

Lastly, with respect to the church: after having thus given our confession of faith, we declare ourselves inimical to the imposition of creeds, persuaded that it is impossible to compose any confession of faith which will not do violence to some conscience, and thereby occasion a schism; convinced that the unity essential to the church has been established by our Lord on the Gospel, which it becomes not us to displace by an unity fashioned by the hand of man; and that the duty of the real Christian consists in praying and holding communion with all "them that call on the Lord out of a pure heart."

Such are our principles: we undertake to explain and to defend them, in a spirit of piety, charity and peace, praying with confidence for that divine assistance in our labours which the Lord never withholds from those works of zeal and sincerity whose only object is the advancement of his kingdom.

Your very devoted brethren in Jesus Christ,

The Pastors of the Consistorial Church of Paris,—Athanasie Coquerel, Martin-Paschoud, A. L. Montandon, Nelson Vors (de Versailles,) E. Juventin (des Ajeux.)

The Pastors of the Consistorial Church of Lyons,—E. Buisson, President of the Consistory, Eschmann, Illaire, Duminy (de Ferney,) J. Viguier (de Clermont-Ferraud,) H. Courtin (de St. Etienne.)